

Correspondence

Freedom to Educate

Editor: Fr. Neil G. McCluskey concludes his excellent survey of government auxiliary aids to pupils in church-related schools ("How Much State Support?" [9/19]) by stating that the courts must yet face up to the central question of whether or not such auxiliary services are *required* under the equal-protection clause of the Fourteenth Amendment. Those of us who are penalized by a "narrow interpretation of a State Constitution" feel that the Fourteenth Amendment means what it clearly says—equal protection.

I wish also to point out that the First Amendment includes not only the no-establishment clause but also a guaranty of free exercise of religion. Church law and individual conscience dictate to many of my Catholic and Lutheran neighbors that their children attend parochial schools. However, because there is no transportation available to the parochial schools and because of the burden of payment for other auxiliary services at the parochial schools, many of these children must attend state-controlled schools. In view of compulsory school-attendance laws, this would seem an infringement of a constitutional right to the free exercise of religion.

We of Citizens for Educational Freedom, 3109 S. Grand Blvd., St. Louis 18, Mo., have organized to promote equal protection of educational laws not only for students at church-related schools, but also at independent schools. We invite comments and inquiries from all who have an interest in fair play.

VINCENT P. CORLEY

St. Louis, Mo.

Two on Three

Editor: You must do it again—that is, publish another article like "Christians Confront Technology" (9/26).

It is a tremendous experience to read in one article on one subject the views of three such men as Fathers Clarke, Weigel and Ong—three sparkling facets of a diamond.

As Fr. Ong states, he was "constrained by a kind but persevering (that's why he has the job) editor." I hope the editor will stay on the job and do it again!

(Mrs.) VERNON J. KRAFT

Economowoc, Wis.

Editor: Pope Pius XII, notably in his Christmas radio messages of 1953 and 1955, authoritatively analyzed the attitude

of a Christian toward modern technology in a scientific age.

Man is by nature not only a rational and social animal, but also a technological animal—*homo artifex*. There is no better way to develop a positive attitude toward technology than to present man as co-creator and co-governor of the universe with God. Here is the corrective to the "technological spirit" which "puts man into a state of mind that is unfavorable for seeking, finding, accepting truths and goods of a supernatural order." We need more articles like those in your recent symposium "Christians Confront Technology" (9/26) to direct attention to this centrally important point in contemporary thought.

ROBERT T. VACHON, M.S.

La Salette Seminary
Attleboro, Mass.

Art Pioneers

Editor: I note the interest you have aroused in discussing art departments in Catholic colleges. Fr. J. Gerard Mears, S.J., states: "We will be glad to hail earlier pioneers" (AM. 9/19, p. 703). Saint Mary's College of California has had an art department since 1912 and for many years has offered a major in the subject.

BROTHER CORNELIUS, F.S.C.
Professor of Art, Emeritus

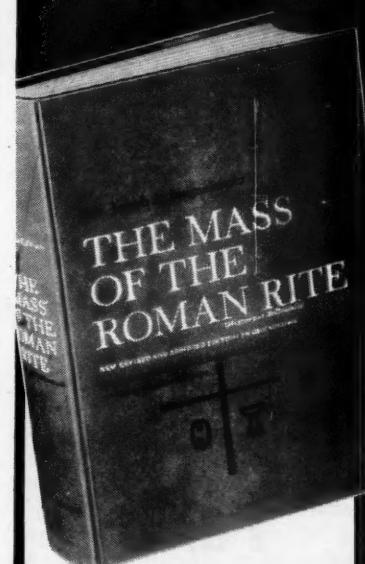
Saint Mary's College
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Fallout Protection

Editor: Norma Krause Herzfeld's article on Civil Defense (6/13) and Fr. Thurston N. Davis's treatment of the same subject (8/8) have been drawn to my attention. These expressions of concern for our lack of preparation to survive a nuclear attack are a substantial public service. I particularly appreciated your reference to the report of the New York State Special Task Force on Protection from Radioactive Fallout.

In this connection, you will perhaps be interested to know that I have appointed an Interdepartmental Committee on Fallout Protection Problems, the duties of which are to explore and recommend a practical, efficient fallout shelter program at the least possible cost, both for existing and new structures. It is my belief that the work of this committee will provide the basis for a practical program which will have the support of the New York legislature at its next session, as well as of the public at large.

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Current Comment

October's Prayer

The encyclical *Grata Recordatio* ("Grateful Memory") which Pope John XXIII addressed to the Catholic world at the start of the month of the Rosary is a brief but stimulating call to more fervent prayer. The Pontiff recommended two particular intentions for us as we tell our beads in October.

The Holy Father mentioned the fact that shortly (Oct. 11) he would present the traditional crucifix to a large group of young missionaries about to depart to fields afar. On the same day, he went on, he would visit the North American College and there join in commemorating the centennial of that institution where so many young Americans are studying. Both events, the Pope said, affirm the supernatural principles inspiring every activity of the Church. In both instances is manifested the voluntary and generous dedication of her sons to the cause of mutual respect, of fraternity and of peace among nations. For all these young apostles, so fortunate in being singled out by the Holy Father, the Pope urged our fervent prayers to the Virgin Mary.

The Pope's second intention for the month of the Rosary is a broader one. He urged us to pray for the leaders of our countries, "that the men responsible for the destinies of the great and small nations . . . may attentively assess the serious duty of the present hour." This is an intention that all men of good will must heartily sanction. Catholics everywhere will devoutly ask God in His providence to bring it to a happy consummation.

Rocket Rivalry

On Oct. 6 Lunik III looped the moon like a plane rounding a distant pylon. Once again pressmen combed the thesaurus in a search for laudatory adjectives. Once again U. S. rocketry suffered a damaging drop in morale: are we closing the gap, or is it widening?

Of course we have had our own triumphs in the two years since Sputnik I. We have dotted the cislunar sphere

with oranges, grapefruit, medicine balls and the loquacious Atlas. But it will be at least a year before we can duplicate the performance of Lunik III. Meanwhile, Soviet space probing will not be at a standstill. No matter how hard we try to catch up, a number of Russian "firsts" almost certainly lie ahead.

Let no one mistake the nature of the space challenge. As Dr. Wernher von Braun said recently, the drive into the cosmos is not a "rivalry between competing fireworks manufacturers." It is only too clear that the USSR is pursuing a large-scale, completely integrated program for the conquest of earth's environment. And though Khrushchev may blandly affirm that his country's feats are the common possession of all mankind, there can be no doubt that Russia will ultimately exploit their full military, political and psychological potential on behalf of her own brand of imperialism.

The slogan used to be, "Today Russia, tomorrow the world." At this hour Soviet ambitions are broadening, and it is no idle fiction to envisage the possible communization of the solar system. Have those U. S. officials who tolerate our still confused military and civilian space plans weighed the implications of this dismal thought?

Religion in the USSR

After 42 years of intensive propaganda, the Soviet Government does not yet claim to have stamped out religion. In 1958 the Young Communist League criticized "the millions of workers who have not yet broken with religion." The journal *Kommunist* also reported, in 1958, "not a few facts indicating the pressure of religious ideas among sections of our youth, and even of the strengthening of those ideas." Some churchmen in Russia estimate that there may be fifty million "active" church members in the USSR.

These facts are cited in a survey, "The War Against Religion—From Lenin to Khrushchev," just released by the American Committee for Liberation. A perusal of this 20-page study provides an antidote to the remarks made by Mr.

Khrushchev in his U. S. news conference of Sept. 27. Comrade K. told us that there is full freedom of religion in the USSR, but brushed off the interest of young people in religion as a manifestation of youthful curiosity.

In fact, without employing the harsh repressive measures of the early Stalinist era, the Soviet Government still conducts a widespread campaign against all religion by every propaganda means at its command—the press, radio, films and, of course, the whole school system. Even teams of lecturers tour the USSR in the effort to advance atheism. *Pravda* reported early this year that 3.8 million such lectures were given in the Soviet Union in 1957—almost double the number given in 1956.

Copies of the above survey are now available without cost by writing to the Press and Publications Division, American Committee for Liberation, 1657 Broadway, New York 19, N. Y.

What La Pira Saw

The optimistic vein of the report issued by the American Committee for Liberation [see above] is echoed by an unusual man who saw for himself. In August, Florence's ex-mayor, Giorgio La Pira, spent twelve days in the Soviet Union "to establish a bridge of prayer between East and West." La Pira, a man of Franciscan simplicity from whom the world has come to expect the unexpected, went directly on his arrival in the Soviet Union to visit the monastery of Zagorsk, near Moscow, and to pray at the altar of St. Sergius. Proceeding thereafter to the holy city of Kiev, he knelt in prayer before the altars of St. Anthony and St. Theodore.

Everywhere he went La Pira was impressed by the devotion of the crowds, among whom he noted not merely old persons but young men and women as well. So enthusiastic, in fact, was the Italian visitor that the Soviet daily *Sovietskaya Rossia* quoted him as saying in an interview: "Everything that I have seen here speaks of the freedom of religion in your country." Actually, said La Pira on his return to Italy, all he said was that, in spite of the Communist party, "the thousand-year-old oak of the Christian faith of the people has given no sign of extinction but on the contrary exhibits consoling signs of vitality and new growth."

While too much should not be made of the experience of isolated travelers (including that of our Secretary of Agriculture, Ezra Taft Benson, who spoke before a Baptist congregation in Moscow recently), what Christian can fail to be encouraged by these reports of the profound faith of the Russian people?

Food vs. Population

The UN Food and Agricultural Organization gave the world population experts something to think about on Oct. 1. In a report issued in Rome, FAO announced that food production, far from lagging behind, has convincingly outstripped the phenomenal rise in population growth.

These are some of the more significant of FAO's figures:

►Food production rose four per cent during 1958-59, while world population increased at the usual annual rate of 1.6 per cent. The prospects for still better harvests in 1960 are encouraging.

►In the decade since the war, world agricultural production rose 45 per cent above the pre-war average. During this same period the world's population rose about 20 per cent. Hence food production has moved ahead more than twice as fast as population.

►The amount of food consumed per person has risen ten per cent over the pre-war average.

It is still true, however, as FAO admits, that the production of food per person "remains much lower in the economically less developed regions than in the more industrialized parts of the world." But, FAO further points out, much of the world increase in food production has never been consumed. It has been stored away. During the past year, for example, reserve stocks of agricultural produce rose 10 per cent.

In view of these figures, today's world food problem would seem to be one of inadequate distribution rather than one of scarcity.

Peace or Propaganda

As the currents released by Khrushchev's American visit continued to swirl and boil, the ordinary citizen could only say his prayers and hope for the best. Has a thaw in East-West relations actually set in? Have the West's conditions for a summit conference been met?

Is there at last some solid reason to expect a slowdown in the arms race and a relaxation of Cold War tensions?

If Western leaders were agreed on the answers, the evidence last week was obscure. Prime Minister Harold Macmillan, struggling to win a campaign that looked much closer on election eve than it appeared two weeks ago, told the voters that the only indefinite features of a summit meeting were details of time and place. But from the California desert, where the President was golfing away a head cold, Press Secretary James C. Hagerty quickly denied that a summit meeting had been agreed on.

The same uncertainty hung over the Communist camp. On his visit to Peking, Khrushchev publicly lectured the Red Chinese on the advantages of peace. Was this part of an elaborate act that began with the Premier's arrival in Washington? Or was Khrushchev seriously intent on changing Red China's warlike policies? And if Khrushchev really was exerting pressure on Peking, did he succeed in moving Mao Tse-tung and Chou En-lai? On his twelve-mile trip to the airport to emplane to Vladivostok, Nikita, perhaps significantly, saw no crowds of Chinese cheering him on his way. Again, perhaps significantly, the Sino-Russian talks were not topped off by the usual joint communiqué.

Meanwhile, at a very cautious press conference on Oct. 6, Secretary Herter strove manfully to avoid offending either Premier Khrushchev or our allies. He thought the Camp David talks had thawed relationships but had left outstanding East-West differences unresolved.

U. S.-Philippine Tiff

What threatened on Oct. 1 to become a diplomatic tempest involving the United States and the Philippines happily dissolved a day or two later into a mere storm in a teacup. Both countries shrugged off as a personal tiff the angry exchange between their UN delegates, Leon M. Guerrero and Walter S. Robertson. Neither nation expects their violent outburst to affect "the cordial relations" the U. S. and Philippine delegations "have always enjoyed in the past."

The clash began at a luncheon given by the U. S. delegation to which a number of Asian friends had been invited. Mr. Guerrero was one of the guests at

the gathering, assembled to hear a discussion of American policy in the Far East.

The bitter words used by Messrs. Guerrero and Robertson in their quarrel came as a shock. But the fact that a diversity of opinion on American policies in the Philippines could arise, particularly where Mr. Guerrero is concerned, was no surprise. The Philippine delegate is an outspoken member of that bloc in his country's politics which is led by Sen. Claro M. Recto, who is highly sensitive in regard to American policies in the Philippines. Senator Recto can be expected to take an extremely nationalistic, even anti-American, stand on most issues.

Nevertheless, the public display of temper on the part of both men was most unfortunate. History has linked us to the Philippines in ties of friendship as to no other nation in Asia. We may have our differences from time to time. But neither of us can allow them to destroy the bond that unites us.

Accolade for Unesco

When a businessman says that Unesco's work in Latin America is paying good dividends, he is probably right. If that businessman is J. Peter Grace, president of the W. R. Grace & Co., which has been trading successfully for more than a century with Latin America, we have even more reason to listen to him.

Speaking to the U. S. National Commission for Unesco, in its seventh national conference in Denver on Sept. 30, Mr. Grace complimented Unesco on its willingness to cooperate with local initiative. It is now engaged in half a dozen projects called forth by Latin America's "revolution of rising expectations." Those peoples, who for generations have lived in cultural and economic poverty, now want a fuller life. They want more schooling for their children and a share in the fruits of technological progress. As an example of the programs Unesco has been backing with its technical and financial aid, Mr. Grace singled out the adult education and literacy program of the Catholic Church in Colombia, Radio Sutatenza.

If, as Mr. Grace stated, "under past administrations, Unesco has failed to comprehend the psychology, the traditions and the customs" of Latin America, that is no longer true. Now it knows

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and practices "the wisdom of partnership with local people and organizations already existing." Its manpower studies, its teacher-training and land-reclamation projects use native experts and follow local initiative. "We must tailor our cultural, intellectual and spiritual relations with them to their traditions," Mr. Grace went on, not excepting their long religious traditions—that "Christian culture which they brought with them from Western Europe."

West Point Saga

Legend has it that a permanent Catholic chaplain was first stationed at the U. S. Military Academy after a distressed parent reported to the Archbishop of New York that his cadet son had lost the faith there. Whether this particular version of events is true or not, the rigid discipline of the institution for a long time made few concessions to the spiritual needs of the young man in gray who happened to be a Catholic.

The dedication by Francis Cardinal Spellman, on Sept. 20, of the enlarged Holy Trinity Chapel at West Point was a heartening assurance of the completely different state of affairs that now prevails at the academy. The original chapel was erected in 1899, on plans drawn up by C. Grant La Farge, though authorized by Congress, it was paid for out of private contributions. Built to accommodate a handful of Catholics, the day dawned when 800 Catholic cadets, a third of the entire Corps, had to crowd its narrow walls.

The handsome new house of worship blends architecturally into the surroundings of the academy. But already it had become morally one with the institution whose students it serves. It is more than a monument to the generosity of the academy's graduates and friends and more than a measure of the degree to which the rising Catholic generation is preparing for posts of service and responsibility in the nation. It exemplifies successful cooperation in good faith between Church and State, worthy of imitation in other fields.

Our Italian Guests

No doubt, the visit to these shores of the Italian Premier and his Foreign Secretary strengthened the already firm ties

between the United States and its Nato ally. Messrs. Antonio Segni and Giuseppe Pella being the kind of men they are, this was to be expected. They, too, are wholly intent on turning back the Communist challenge to the civilization of the West, with its rich spiritual traditions and its record of truly human progress.

The question is, did the visit buttress the Segni-Pella Cabinet at home? As Robert Pell wrote in these pages last week, not only are Messrs. Segni and Pella under attack from Communists and Socialists. They are also fighting for their political futures within their own Christian Democratic party. They came here badly needing a diplomatic triumph of some kind to bolster their prestige and still the cries of their critics.

So far as the opposition Italian press goes, they departed our shores with largely empty hands. President Eisenhower, it was noted in Rome, had time only for lunch with them before flying off to play golf in California. Secretary of State Herter offered a full account of the Camp David talks, but then the least of our allies would have received the same courtesy. New York gave them a friendly, but scarcely a sensational, welcome.

The fact was, of course, that the visit was poorly timed. It came too soon after the shattering Khrushchev junket. It came when the President was obliged to relax away from Washington. It came during the World Series. Nevertheless the foes of Messrs. Segni and Pella may be celebrating prematurely. Our distinguished guests may well have brought back with them to Italy more tangible goods than state dinners and ticker-tape parades.

We Still Challenge

Our editorial "Challenge to New York Papers" (9/19, p. 713), strongly suggested that five of the city's journals could help in the fight against juvenile delinquency by playing down picture-coverage of young hoodlums. It got exactly one response: the letter from Sam H. Day, managing editor of the *Journal-American*, which appeared in our correspondence column of Oct. 10. Mr. Day's position is simply that "a newspaper cannot censor distasteful news." The other four papers—the *Daily News*, *Mirror*, *Post* and *World*

Telegram and Sun—have not deigned to reply. We still hope to hear from them, especially since they must be aware that on Oct. 6 the teen-age delegates to the New York State Youth Conference protested vigorously against the excessive publicity that newspapers have been giving to juvenile delinquents.

An item in the Oct. 2 *New York Times* may add a little prick to our challenge. In its usual restrained style, the *Times* reports a conversation with a young gang member who had got tired of "bopping," quit the gang and got a job. Here's part of the transcript:

Q. How do gangs keep informed about other gangs' activities?

A. You hear about it in schools and we all read the papers. In fact, one gang has a guy who clips all the gang news from the newspapers. When gangs get their names in the papers they read 'em like mad.

One phrase in Mr. Day's letter, referred to above, ran: "Crime cannot be lessened by concealment." Does not the *Times*' report suggest the thought that crime even more certainly cannot be lessened by indiscriminate and irresponsible revelation?

Drop That Rock!

Has it struck you as odd that we can put satellites around the sun and the moon, but can't launch a program to deal effectively with youthful crime and vandalism? Today the most refined techniques for saving a human life on the operating table are happily workable in day-to-day medical practice; but we have no clear idea what to do for a boy with a yen to destroy property.

So many windows were broken this past summer in the public schools of the District of Columbia that it will take four crews of men until Christmas to replace them. More than 20,000 panes were smashed. The cost of repairing the damage will top \$60,000, according to Oswald Bartram, superintendent of operations for District school buildings and grounds.

Mr. Bartram saw one slight ray of hope for the future. He said that despite additional buildings and students only 678 more panes were broken in the summer of 1959 than in 1958. He went on to explain that no panes were replaced during the summer, "because they would just have been rebroken."

Fifty-seven schools in the District had more than 100 panes broken as a result of summer vandalism. A recent story in the Washington *Star* told how Kingsman Elementary School reported 636 broken windows; Browne Junior High School, 598; Bundy Elementary School, 480; etc.

Washington school authorities have a new policy:

The schools with the fewest number of broken windows are getting replacements first. This means that if you want to get glass in you better not break so much out.

The Captain of the local Police Juvenile Squad says his men give this problem all the attention they can. But he complains that the police get so few calls from citizens who live near schools whose windows are being broken. He also noted that it is a "strange mystery" that window breakage in parochial and private schools in the District does not constitute a problem.

Liberal or Professional

Skyrocketing evidence of progress in the USSR has made it clear that our schools face a challenge. The world of tomorrow will impose unprecedented demands on the scientific skill and human wisdom of the men and women who must safeguard the free world's destiny. Are today's classrooms preparing them to meet these demands?

Even before Sputnik, this question drew the interest of the Institute of Higher Education at Columbia University's Teachers College. In 1956, Executive Officer Earl J. McGrath began an examination of the relation between liberal education and professional training in American colleges. A series of reports—the third of which, "Liberal Education in the Professions" (Bureau of Publications, Teachers College, Columbia U., New York 27, N. Y., \$1.50), has just appeared—now reveals the study's findings.

Over the past three-quarters of a century, liberal arts colleges have been steadily increasing the number of their professional courses. Of even greater interest, in view of the fact that more than half of the undergraduate degrees now awarded in the United States go to students in professional schools, are signs of a simultaneous trend toward

liberalization of the professional school program. Less heartening, however, is the confusion reported among professional faculties as to the proper ingredients and proportions of a liberal education for specialized students.

Dr. McGrath correctly emphasizes, in a paraphrase of Newman's dictum, that a sound undergraduate program must do more than instill knowledge. What the troubled decades ahead call for in equal measure is "the cultivation of intellectual skills and the development of a reasoned outlook on life motivated by the highest ideals of human conduct." The Institute's reports should help all educators to meet the challenge this fact entails.

Crisis Strikes

As experts have often noted, one of the grave weaknesses in the Taft-Hartley approach to emergency disputes is its complete lack of uncertainty. Once the President has signified his intention of relying on Sections 206-210 of the law to halt a dispute, the parties know exactly what will happen. They are free of all the pressures that would exist if they were kept guessing, if they couldn't tell for sure what approach the President might use.

To make matters worse, the disputants are largely insulated from the force of public opinion. To appreciate this, recall what happens when the T-H machinery is set in motion. The President appoints a board of inquiry. As quickly as possible, the board reports on the facts in the dispute, "including each party's statement of its position," but it does not recommend a settlement. There follows an 80-day injunction, during which the parties are supposed to continue bargaining. After 60 days, the board of inquiry again reports on the status of the dispute, including the employer's last offer, and again it makes no recommendations. Within 15 days thereafter the NLRB conducts a secret rank-and-file vote on the employer's last offer, certifying the result to the Attorney General. Then, regardless of the outcome of the vote, the Attorney General automatically petitions for a discharge of the injunction. The strike can be resumed.

If the board of inquiry were empowered to recommend a settlement, the parties might, of course, refuse to abide by it, but at least they would be under

strong pressure to accept. This way they are under no pressure at all—beyond the economic strains already present. Six years ago the Administration favored revising Sections 206-210, but as time went by it lost interest. For this procrastination the country is paying dearly now.

Demand vs. Need

Though he signed it without comment, President Eisenhower still objected to the third version of the 1959 Housing Act sent to him by Congress. His main objection was to its authorization of 37,000 additional low-rent housing units. This item, in his judgment, violated his anti-spending code.

Other critics of the low-rent housing provision based their case on a slowdown in the demand for already available contracts. Of the 70,000 units authorized by the Housing Act of 1956, only 30,000 had been placed under contract by early 1959.

Proponents of expanded public housing, on the other hand, insist that they are not mad spendthrifts and that the slack demand for public housing contracts does not truly reflect the need for low-rent units. Estimates by the Housing and Home Finance Agency itself show that in the 3-year period of fiscal 1958, 1959 and 1960, some 248,000 families will be displaced by urban-renewal, highway-construction and other governmental programs alone. Almost half of these (122,700) are eligible for public housing because of low incomes.

What accounts for the lack of local initiative in asking Federal help to meet this need? A common obstacle is popular prejudice on the local level against housing projects as such. Local officials also complained of overcentralized control under the old Act.

To meet the latter objection, the new Act vests local authorities with responsibility for the establishment of rents and eligibility requirements. It also calls for adequate provision of housing for larger families and elderly persons.

In view of the clear need for low-rent housing, local agencies and the Public Housing Authority must cooperate in utilizing to the full the potentialities of the 1959 Act. One may have misgivings about some of its features, but the needs the measure is designed to meet cannot be ignored.

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Gone But Not Forgotten

WASHINGTON is simply luxuriating these days in the great relaxation of tension that accompanied the safe departure of Nikita S. Khrushchev for his homeland. With Congress adjourned and the President off in the West curing a cold, nothing of the slightest moment is going on. No one is complaining, particularly the spent reporters who followed the Red leader on his astonishing tour of the country.

Nobody has yet come up with a definitive assessment of the consequences of the visit. Everybody is still reeling from the shock of that potent personality and from the endless incongruities that dogged him every step of the way. The threats and boasts of his public utterances might have been anticipated; but no one could have predicted the force of his presence. He was, in the very nature of things, a most intrusive caller, particularly as he summoned into action a legion of police and whole troops of press. But apart from that, Mr. Khrushchev in person had the unarguable presence of a rock or a tree. He was there. And his rampant individualism, so unexpected in a creature of collectivism, had to be seen to be believed.

Now that he is gone, people are still debating the human aspects of his stay. Why did Washington respond so coolly to his coming and New York City with a surge of patriotism? Why did Los Angeles make him

angry and San Francisco reduce him to benevolent burblings?

What is being increasingly argued here is the political consequences of the visit. Mr. Khrushchev is already ensconced as the number-one campaign issue of 1960. Will his expressed disapproval of Mr. Nixon help or hurt the Vice President in his hopes? Will Senator Kennedy regret the youthful charm that so ingratiates him with the voters and yet may be held against one expected to negotiate with the formidable old Bolshevik? Can Senator Humphrey successfully revive memories of his 8-hour Kremlin visit to prove that he can cope with Khrushchev as well as anyone? Will Governor Nelson Rockefeller of New York be sorry that he has focused so rigidly on the domestic problems of New York when the spotlight seems destined to swing only onto foreign policy? It is entirely likely that Mr. Khrushchev, who reacted vividly to all the political personalities he met along the way, will give us the benefit of his thinking on these questions before the conventions.

In the meantime, it is sufficient to note that Mr. Khrushchev was followed almost immediately into the capital by Antonio Segni, the Premier of Italy. His stay was noted only insofar as it contrasted so blessedly with the thunderous visit of the Russian leader. Everybody could see at a glance how much easier it was to entertain the representative of a Christian ally rather than the leader of a nation who constantly warned us he would outdo us, and who compared the crowds of young Russians who go to church with the curious mobs of Americans who turned out to see him.

MARY McGRORY

On All Horizons

SCIENCE AND FAITH. The International Catholic Movement for Intellectual and Cultural Affairs (ICMICA) met this summer at Louvain to discuss "The Life of Faith in a Technico-Scientific World." The conclusions of the various committees may be secured on request from the General Secretariat, Pax Romana, 14 rue St. Michel, Fribourg, Switzerland.

►**POET LAUREATED.** Clifford J. Laube of New York (*Crags*, Monastine, 1938) has been awarded the 1959 Gold Medal of the Catholic Poetry Society. The presentation, which took place in New York City on Oct. 4, coincided with the 25th anniversary of *Spirit*, the society's magazine.

►**WORLD REVIEW.** A notable addition to the family of Catholic periodi-

cals in the social field is *World Justice*, an international quarterly, whose first number has just been published by the Research Center for International Social Justice at Louvain University (100 avenue des Alliés, Louvain, Belgium. \$6 per year).

►**MARY'S U.S. SHRINE.** On Nov. 20 will take place in Washington, D. C., the dedication of the great upper church of the National Shrine of the Immaculate Conception, located on the campus of the Catholic University. On the same day, in conjunction with this event, American Catholics in parishes throughout the country will dedicate themselves to the Mother of God.

►**MISSION TO THE ABANDONED.** The Holy Ghost Fathers on Oct. 2 noted the 250th anniversary of the death

of their founder, Father Claude Poulart des Places, who gave them the mission to search out the poor, the outcast and the neglected. Today, besides educational and mission work in the United States and Puerto Rico, the American Holy Ghost Fathers are active in Africa.

►**WHERE SAINTS REST.** Cemetery Sunday, first observed in 1958, will be noted this year on Nov. 1, the Sunday closest to All Souls' Day. The purpose of the commemoration, sponsored by the National Catholic Cemetery Conference (710 N. River Rd., Des Plaines, Ill.), is to inculcate Christian reverence for the resting places of our dead.

►**DEDICATED PAIR.** A husband-and-wife team of Cincinnati has been presented with the Worldmission Award at the recent 10th annual meeting of the Mission Secretariat in Washington. They are Mr. and Mrs. Paul Spaeth, staff members of the *Shield*, official magazine of the Catholic Students' Mission Crusade.

R.A.G.

Editorials

Growing Pains of Automation

IN THE September issue of *The Caldron*, monthly publication of the Hartford Diocesan Labor Institute, Msgr. Joseph F. Donnelly laments the haphazard approach to automation which is responsible, in whole or in part, for so much of the industrial unrest today. Taking off from a survey in the *Wall Street Journal*, which revealed that work rules were an issue last month in strikes or threats of strikes involving 1.7 million workers, the director of the institute, who is also chairman of the Connecticut State Board of Mediation, asks wherein the trouble lies. This is his reply:

The trouble is that all over America we have been making tremendous strides in eliminating manpower, but we have been doing it with little or no planning as to what will happen to the workers whose lives have been staked in the particular industry, and who are now being eliminated by scientific advances in industry. We have talked of automation for the past decade. We saw its coming as inevitable. Now its results have appeared and workers are naturally and desperately trying to hold on to jobs which no longer exist.

Msgr. Donnelly would have no trouble documenting his case. In coal mining, rail transportation, automobiles, steel, oil refining, meat packing and other basic industries, the story is everywhere the same: production is up and manufacturing employment is down. Over the past several years, about 50,000 jobs have been eliminated in steel alone, and probably more than that in automobiles. The United Packinghouse Workers claim that since 1955 employment in meat packing has dropped from nearly 200,000 to 164,000. According to figures submitted by the railroads to the Interstate Commerce Commission, the number of jobs in rail transportation, exclusive of managerial positions, fell from 1,041,792 in 1955 to 967,737 in 1957. By March, 1959, says the Railway Labor Executives' Association, the figure had plummeted to 817,000.

Obviously there is a problem here of sizable and growing proportions. What is the proper approach to take toward it?

PROGRAM FOR ACTION

A little more than three years ago, the metallurgical division of the International Federation of Christian Trade Unions met at Leoben in Austria to chart a policy toward automation. The fruit of their deliberations can be summed up in the following four propositions:

1. Technological progress is a source of rising standards of living. Failure to achieve it results in stagnation and unemployment.

2. Technological progress is not, however, an unmixed blessing. Automation is to be welcomed only to the ex-

tent that it leads to a progressive rise in the living standards of workers and takes place within a national policy of full employment.

3. Since automation increases the productivity of workers, the gains must be shared with them, especially through expanded purchasing power and shorter hours of work.

4. Furthermore, since automation results in some technological unemployment, measures must be taken to soften its impact on displaced workers. Otherwise, technological advance and social progress will not, as they should, go hand in hand.

Two features of this program are especially noteworthy. In the first place, it combines an ethical concern with technical awareness. In the second place, it neatly balances public and private responsibility. The state is charged with the duty of adopting and following a national policy of full employment. Within that framework, business and labor are expected to do as much as they can to cope with the dislocations caused by technological change.

ARMOUR EXAMPLE

Although it may yet be too early to judge the capacity of U. S. management and labor to deal with automation, our experience up till now has not been, as Msgr. Donnelly says, very reassuring. In fact, in only one instance in recent months have labor and management shown the intelligence and good will required to grapple successfully with the problem. Instead of slugging it out on the picket line, Armour and Company, on the one hand, and the United Packinghouse Workers and the Amalgamated Meat Cutters and Butcher Workmen, on the other, agreed last month to set up a committee to study the impact of modernization on employment and recommend solutions. The committee will be composed of nine men—four from the company, four from the unions and one from the public to act as impartial chairman. For this laudable undertaking, chief credit goes to the company, which suggested the program and is financing it to the tune of \$500,000.

Is Armour and Company only the exception that proves the rule? Or will its excellent example be widely followed? And if its example is not followed, will the Federal Government be obliged to expand its already far-flung activities in the private sector of the economy?

Both U. S. management and labor insist that they can handle their own affairs. They dread the heavy hand of Washington. In case they are unaware of it, however, the public is becoming more and more impatient with their costly and disruptive bungling. They haven't much time left to prove that they can deal in a civilized way with the challenges of the second industrial revolution.

Price Tag on Suburbia

ONE snapshot that Mr. Khrushchev must surely have pasted into the family album, on returning from his American junket, was that of U. S. Suburbia's bright and shining face. Here indeed is a carrot to dangle in front of the comrades when Soviet energies begin to flag. Happy the fatherland that can compete in shopping marts, cloverleaves and those dazzling necklaces of picture windows gleaming in the bright sun that beats down on endless split-level or ranch-type baronies. "Yes, tovarich, there is a Santa Claus!"

Many an American may wonder at times how else to explain the mushrooming of vast metropolitan districts like that of New York, to take an example. At the moment Mr. K. whizzed along its police-saturated highways, new figures showed a 14-per-cent population increase in the area between 1950 and 1958.

Had Nikita paused to step inside one of the newer homes on a typical Pond Road or Sleepy Hollow Lane, he would have learned, too, that the suburbs are not reserved to the capitalist bosses. As Prof. Bennet M. Berger, sociologist at the University of Illinois, recently concluded from his study of the new suburbs, many of these developments are within the pocketbook range of well-paid factory workers.

Yet Dr. Berger also discovered in the course of his research that not everyone stands enchanted at the sight of the miracle taking place on our urban doorstep. On second thought, some conclude:

Suburbia represents a dreary blight on the American landscape, the epitome of American standardization and vulgarization, with its row upon monotonous row of mass-produced cheerfulness, masquerading as homes.

And even those who remain undisturbed esthetically may have misgivings about the cost of it all.

When Tom and Sue make the first payment on their vest-pocket heaven in Happy Hollow, they automatically

become part owners in a dozen other enterprises. The newer the suburb, the greater the need for roads, sewers, water systems, incinerators, health services, police and fire departments, playgrounds, buses and, above all, schools. New York's suburban Suffolk County, for instance, experienced a 72-per-cent increase in school enrollment over a recent four-year period. This figure explains in part, at least, why public expenditures in the same county showed a 295-per-cent increase between 1945 and 1955. At that, the increase does not match neighboring Nassau County's astronomical leap in public spending over a ten-year period, from \$50.4 million in 1945 to \$253.5 million in 1955. If there is a Santa Claus who builds the suburbs, clearly someone must be subsidizing him.

As the price tag on the suburbs becomes more legible, alarm is beginning to grow in different quarters. Tax experts, for instance, disagree sharply as to precisely when the public back will buckle under an additional tax increase. Yet pockets of taxpayer resistance have already formed, particularly where an increase in the public school budget has been up for a vote. In fact, the New York State Department of Education labels as "high resistance" school districts those characterized as "mostly suburban, overloaded with school-aged children, fast-growing, well-taxed."

Our suspicion is that critics of mounting tax budgets in the suburbs are not fighting education as such. Their basic dislike is for higher taxes of any sort. Moreover, they may share the sentiments expressed in a recent two-year study in Connecticut. Folks there, it seems, want schools to concentrate on giving a good education. They are quite willing to do without many of the supplementary (and often highly expensive) services. The price tag on suburbia is high enough. If it must go up, voters want to be sure that they are getting a real return on so many tax dollars.

Khrushchev in Red China

SINCE the Communists took over the Chinese mainland in 1949 probably no subject concerning the Soviet bloc has caused more speculation in the outside world than the precise nature of the relations of the new Red state with the Soviet Union. From the Kremlin's point of view the relationship has been most unusual. From the very beginning the Soviets recognized that they were dealing, not with a satellite, but with a partner, albeit a junior partner. Mao Tse-tung and his party were granted a unique degree of internal political initiative. The Soviets have never denied Mao's place in the Communist sun as a leading theoretician, free to interpret Marxist ideology.

Yet, for all the latitude granted Peking by the Kremlin, there never has been any doubt of the stand Red China would take on an issue involving the Communist

bloc as a whole. In his most recent volume, *The Continuing Struggle*, Richard L. Walker, a recognized authority on Chinese communism, noted that there has never been a single major instance when the Mao regime failed to extend allegiance and support to the foreign policy of the USSR. True, this ostensibly un-ruffled relationship has only served to feed speculation. The harmony has been too good to be accepted at its face value. No partnership, many have believed, could operate so smoothly.

The speculation will doubtless continue. Meanwhile, with the recent visit of Soviet Premier Khrushchev to Peking, the skeptics—those who have always seen seeds of dissension in Sino-Soviet relations—have found some support for their arguments.

Mr. Khrushchev arrived in Peking on September 30,

having left Moscow a scant 24 hours after his return from the United States. Ostensibly he meant to join in Red China's tenth anniversary celebrations. But it is by now no secret that the Soviet dictator also meant to fill in Chinese leaders on his talks with President Eisenhower and to secure Chinese support for the new Kremlin line. His talk at the evening's reception reads like the lecture of a stern parent. Said Mr. Khrushchev:

My impression was that the President of the United States . . . is aware of the need for relaxing international tensions. Therefore we, on our part, must do everything possible to preclude war as a means for settling outstanding questions. . . . The peoples would never support those who took it into their heads [to use force]. We have always been against predatory wars.

At best, Chinese reaction was ambiguous. Premier Chou En-lai congratulated the Soviet leader on the success of his U. S. visit. Meanwhile, however, Prime Minister Nehru has been forced once again to remind Peking that its conduct on India's northern frontier has

been anything but peaceful. Red China continues to support aggression in Laos. Even while Mr. Khrushchev was in Peking, the threats to liberate Taiwan from U. S. "imperialism" continued. Mr. Khrushchev's words had a hollow ring in a land where there is obviously no desire to "ease tensions" at the present time.

Does this mean that there is at long last open conflict between Red China and the Soviet Union? There is one way of finding out. For some weeks now there has been a movement on foot, sponsored by Ireland and Malaya, to put the issue of Tibet on the agenda of the UN General Assembly. Open discussion of Chinese aggression in Tibet would prove extremely valuable at the present time. It would enable the free world to gauge the extent to which the Soviet Union is willing to oppose Red China when there is supposedly a conflict of interests between the two. Until words give way to deeds, we are willing to bet that the common objective of world revolution which unites the twin Communist giants will prove stronger than Mr. Khrushchev's professed anxiety to end the Cold War.

Love, License and Situation Ethics

THE DISTAFF SET must have tingled with genteel shock as they scanned "Sex and Religion" in the October issue of *Ladies' Home Journal*. The shock was powered by the electrifying views of Dr. William G. Cole, Cluett Professor of Religion at Williams College.

If we "dig" Dr. Cole's murky message correctly, it is time for Christianity to stop apologizing for sex as though it were the one unpardonable blotch on God's creative record. Instead, we ought to endorse the happy secular thesis that sex is a natural human good and then shore up this positive approach by a "biblically oriented viewpoint."

So far, so good. If the Christian attitude toward sex is marred by accretions contrary to revelation, the errors should be rectified. But Dr. Cole does not rest there. He steps up the voltage. Now that a Kinseyfied world has weighed traditional "moralism" in the balance and found it wanting as a method of controlling sexual attitudes and activity, we need a new canon of sex morality—one that is "based squarely upon a biblical understanding of Christian freedom."

At this point Dr. Cole boosts the voltage to the point where a proper lady's locks ought to stand up on end. We must abandon all attempts to deal with sex in terms of precept and prohibition. The personal decisions of conscience must not be submitted "to an infallible Book, to an infallible Church, or to an infallible Law." The "measuring rod" of sexual conduct is not some arbitrary standard outside of man, but *agape*. Dr. Cole identifies *agape* with "responsible love"—"respect, reverence and concern for persons."

Presumably, this new norm of morality would put the emphasis where the New Testament places it—"on the inner motivation and not the outer act." In any case, it is meaningless to discuss sexual morality in terms of external behavior, according to Dr. Cole. Moreover, we

do him no injustice by arguing that under the noble aegis of *agape* "anything goes" in the line of sexual self-expression, provided one is "operating in a context of mutual love, respect and reverence."

Despite the pious associations aroused by an appeal to the New Testament concept of *agape*, Dr. Cole's article is nothing else than a naked plug for the "ethical individualism" or "situation ethics" that has been infecting Protestant and even some Catholic moral circles since the end of the last World War. The perilous vagaries of the New Morality deserve to be excoriated wherever they manifest themselves.

The first thing Catholics should note about the New Morality is its bastard origins. It was spawned out of existentialism, which Pius XII censured as a "philosophy of despair." Its grandsire is the crass evolutionism that rejects all absolutes and leaves man floundering in the morass of relativism.

But the central error of the New Morality lies in its subordination of all objective moral principles to the overriding claims of vague "personality values." Situation ethics shifts the decisive norm of right conduct from objective reality to the dim inner sanctum of a conscience whose decisions are ruled by no other standard than "sincerity," personal intuitions of right and wrong, or perchance, *agape*. By eviscerating all prescriptive morality, situation ethics makes man the master of his fate and the captain of his soul in a devastatingly nihilistic sense.

The most frightening thing about the New Morality is that it often cloaks its nihilism behind an evangelical façade. It pretends to be a return to the primitive simplicity of the Bible and to offer tortured souls the liberty of the children of God. Actually, it tends to turn liberty into license and makes a mockery of the "narrow gate" and "strait way" that lead to Life.

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Khrushchev's Tour—in "Pravda"

C. J. McNaspy

WONDER OF wonders, in an article titled "Wonders about Wonderland," Mickey Mouse at last appears in the September 22 *Pravda*. To the amazement of Donald Duck and other ducklings, Mickey holds aloft a ukase: "Disneyland Forbidden to Soviet Guests." Mickey explains: "It seems that we present a threat to America's guests!" The cartoonist, be it said, was not Mr. Disney, but Comrade Abramova. A companion article, by Comrade Strelnikov, *Pravda's* special correspondent from San Francisco, expands the theme. He and three other Soviet newsmen had just visited Disneyland to uncover the inside story about Khrushchev's exclusion. Everyone interviewed, including the police, was embarrassed. No reason was offered, except that "the working people of America received Khrushchev warmly and with open heart, while certain American circles were trying to darken the atmosphere of the historic visit."

Pravda, as everyone knows, is as small and unwordy as it is powerful. Advertisements and other nonfunctional adornments are austere excluded. Every line, every photograph—even the very style of its type—is calculated to count to the fullest. For example, the September 22, 23 and 24 issues together totaled only 84 columns, with 28 illustrations. Mr. Khrushchev's visit, then under way, occupied 60 of these columns and 15 of the illustrations. The issue announcing his arrival in Washington spoke of hardly anything except Mr. K.

I mention these statistics to show that Khrushchev's visit was considered by the Party (of which *Pravda* is the official organ) not only as transcendently important, but as actually the only important contemporary happening in the world—in this world, I should have said, for the September 13 and 14 issues discussed little except the moon rocket. For the moment, Khrushchev's visit moved entirely off the front page, a distinctive type was employed, and poetry hailed the conquest of the cosmos. (The sonnet on page one of the September 14 issue is headed "Hurrah!" and is artistically somewhat less than one expects from the language of Pushkin and Pasternak.) Photographs and maps of the moon are provided, and one notes happily that the crater named after astronomer Father Clavius, S.J., has not been liquidated.

For more than a month little save Mr. Khrushchev's visit had seemed to matter to *Pravda*. A third of the

August 5 issue was dedicated to the impending meeting—"Which the Peoples of the World Await." Apart from a single cartoon on August 30 and a few articles about Laos, the usual anti-American tone abated somewhat. Mr. Nixon's forthright speech had been printed in full—the first pro-American material recently permitted in *Pravda*. In a rare admission that culture could exist outside the Communist pale, a photograph of Leonard Bernstein and the New York Philharmonic graced the last page of the September 9 issue. Benevolence was the mood of the hour.

At any given time, though never for longer than expedient, opinions given in Soviet publications are unanimous and undeviating. All letters to the editor echo editorial policy, the Party's policy at the moment. On August 14 *Pravda* urgently stressed the significance of the Khrushchev visit. On page four appeared eight pictures of prominent Americans who, likewise unanimously, approved Mr. K.'s coming. Various levels of American society were represented, from Earl Warren to Ed Sullivan. "Exchange of Visits a Good Thing," proclaimed the caption.

Early in September the tone became warmer and more specific. Mr. Khrushchev's article on "Peaceful Coexistence" took up all twelve columns of pages one and two and has been quoted incessantly in subsequent issues, together with encomia from the foreign (Communist) press. On September 11, again on page one, "Bon Voyage!" is wished the traveler by other Communist leaders and groups. "Unanimous" testimonies from many countries occupy approximately half of the September 12 issue.

Other Soviet journals, as always, followed the orthodox lead of *Pravda*. *Novoye Vremya* (roughly the Russian counterpart of our *U. S. News and World Report*) closely paralleled *Pravda* in its weekly discussions of the visit. In its September 11 number a very wide documentation from the world press showed the enthusiasm and hopes which "mankind links with the peace-loving policy of the Soviet Government." World figures as disparate as Lyndon B. Johnson, William Z. Foster, Secretary Ezra T. Benson, the editor of the London *Economist*, Pandit Nehru, Sen. J. William Fulbright and several leading Russian writers are all selectively quoted as blessing Khrushchev's forthcoming visit, which is portrayed as the world's hope.

On September 18 *Novoye Vremya* divided its coverage impartially between Khrushchev and Lunik. The leading article, "Hopes and Perspectives," placed full confidence in the Soviet leader.

Fr. McNASPY, dean of the School of Music at Loyola University, New Orleans, has been following *Pravda* daily for several years.

It is said: so many heads, so many minds. But today it would appear that even in the United States all minds preserving serenity and sobriety of judgment realize the riskiness and adventurousness of the Cold War and the danger of inflaming warlike passions.

For some years America had invariably been presented as warmongering. Now the editorial goes on to grant that America is known to Russians in many ways: once as a wartime ally against German fascism (an admission seldom to be found in Soviet publications), and in libraries through its literary authors. But there remains that other America with its atomic threats! We Russians, the editorial affirmed, wish to deal with the peace-loving American people, not the warlike elements. "The exchange of visits brought about by Comrade Khrushchev is truly a good omen."

While taking protean forms this motif is always reducible to the same few notes: "Every man of good will is at one with the heartfelt wish of the Soviet people and Nikita Khrushchev: 'May good luck go with you in your noble mission of peace and friendship.' The inevitable *Mir i Druzhba*.

On September 18 a *Pravda* editorial gives the theme its simplest exposition, under the heading "Historic Visit":

Peace-loving Americans—and they constitute the overwhelming majority of the population of the U.S.A.—warmly and cordially greeted the head of the Soviet Government. Hundreds of thousands of the inhabitants of Washington came out into the streets to greet the high guest from the Soviet Union.

This exuberant account of the staid, correct Washington reaction seems almost comic to those who witnessed it. The editorial goes on:

All mankind, with the exception of the groups of munition makers and foolhardy militarists, warmly welcome the exchange of visits among the leaders of the Governments of the Soviet Union and the United States, and wish that they may reach agreement in the name of strengthening peace and the security of nations.

Apart from a suggestion that clandestine powers of evil had somehow kept Mr. K. out of Disneyland, the entire visit is presented as an unclouded triumph for the leader and, symbolically, for the USSR. Each photograph is exquisitely chosen for maximum impact: Mr. K. offering a sheepish and docile Eisenhower the Lunik model; a crowded street in Manhattan (strategically shown from a distance, so as not to show unapplauding hands); Mr. K. smiling and waving exultantly during trainstops; banners of welcome (especially those that happened to be written in Russian).

Hardly a breath of Mr. K.'s conflict with American labor leaders. The distasteful "Can-Can" episode in Hollywood is passed over with exemplary tact. According to *Pravda*, Mr. K. simply thanked the actors for their performance and expressed his warm appreciation. All Khrushchev's speeches are quoted in full, with frequent indications of laughs and applause.

This seems of a piece with the current apotheosis of Mr. K. Today one has hardly any reason to remember the "collective leadership" recently heralded by Stalin's mighty successor. Mr. K.'s photograph appears often in every issue of *Pravda*, *Ogonyok* and other Soviet periodicals. Journalistically, at least, he has annihilated all rivals. It is as if Stalin, or for that matter the present members of the Presidium, had never existed.

To end on a brighter note, this observer would suggest that the Soviet coverage of the recent visit may really serve world peace. More accurately, it may *betoken* world peace, since the Soviet press is never more than a reflection of what Soviet rulers want the people to believe. There have been several seeming admissions that America—at least her people—is peace-loving after all; that Mr. Eisenhower, now photographed consorting with the Soviet leader, need no longer be thought the sinister, belligerent monster often caricatured in *Pravda*; that perhaps Berlin may not thrust us into open military conflict; that—Lenin notwithstanding—capitalism and communism are now, at least for the time being, able to coexist.

Crucifix on a Chain

... but my poet friend Gregory Corso opened his shirt and took out a silver crucifix that was hanging from a chain and said "Wear this and wear it outside your shirt and don't comb your hair!" so I spent several days around San Francisco going around with him and others like that, to parties, arties, parts, jam sessions, bars, poetry readings, churches . . . and finally on the third day *Mademoiselle* magazine wanted to take pictures of us all so I posed just like that, wild hair, crucifix, and all . . . and the only publication which later did not erase the crucifix from my breast . . . was the *New York Times*, therefore the *New York Times* is as beat as I am, and I'm glad I've got a friend. I mean it sincerely, God bless the *New York Times* for not erasing the crucifix from my picture as though it was something distasteful. As a matter of fact, who's *really* beat around here, I mean if you wanna talk of Beat as "beat down" the people who erased the crucifix are really the "beat down" ones and not the *New York Times*, myself, and Gregory Corso the poet. I am not ashamed to wear the crucifix of my Lord. It is because I am Beat, that is, I believe in beatitude and that God so loved the world that he gave his only begotten son to it. I am sure no priest would've condemned me for wearing the crucifix outside my shirt everywhere and *no matter where* I went, even to have my picture taken by *Mademoiselle*. So you people don't believe in God. So you're all big smart know-it-all Marxists and Freudians, hey? Why don't you come back in a million years and tell me all about it, angels?

Jack Kerouac in *Encounter*, August, 1959

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God Knows Best

Pat Somers Cronin

EARLY TRINITY SUNDAY, some two months ahead of schedule, I was wheeled into Mercy Hospital for the birth of our seventh child. . . .

What is it about a Catholic hospital that makes it seem that some peculiar protectiveness slips about you even as you enter the doors? Perhaps any nurse anywhere would have greeted you as sympathetically, and any orderly anywhere would have wheeled your chair as gently. But would there have been anywhere, save in a Catholic hospital, the statue of Christ at the Labor Room door? And would there have been in His beloved hands that prophetic scroll, "If you love Me, come follow me"?

The moments preceding birth, particularly premature birth, are emotion-packed for any woman. But again, in a Catholic hospital, when all during labor you have only to look at the crucifix and think over and over through each pain, "If you love Me, come follow Me," what is possible but complete resignation to the divine Will?

However, life does mean hope and even a little boy will fight for survival. "What is his name?" the doctor asked, "Father is waiting to baptize him." "Eileen Marie," you said, having planned on another girl. "That won't do," the doctor smiled. Still groggy, you murmured, "Joseph Anthony," and only then could you relax. Father was waiting and little Tony joined the Church Militant, moments after his abrupt arrival into life.

Going back to your room, you questioned the attendant: "He is baptized?" "Yes, yes," you were assured, again gently, and I suppose gentleness is to be found in many, many secular hospitals too. At the nursery window you looked into the little incubator where Tony would spend only God knew how much time. But you and your weary husband were at peace; the matter was in God's hands now. What a blessing baptism is, surely a sacrament to inspire courage. Three A.M., Trinity Sunday: with all of Heaven rejoicing, little Tony had had quite a magnificent birthday!

In your room, still overcome by the actual fact of the baby's arrival, you faced up to his uncertain earthly future, discussing it in whispers with your husband. Two and one-half pounds, the doctor estimated; there had been no time for the usual accurate weight and height routine. But again, because you were a Catholic

in a Catholic hospital, living at this dramatic moment under the roof with the Blessed Sacrament, you had only to turn to heaven and say to our Lord, "Dear God, it is in Your far-seeing Will; we have done our part, the rest is up to You." And because little Tony was named for your personal favorite, St. Anthony, who has aided you again and again, you turned to him, asking him to intercede for you, not for Tony's life, but for the manifestation of the divine Will.

During the long hours from three A.M., when sleep simply would not come, your mind dwelt on the phrase, "If you love Me, come follow Me." Surely, the baby would follow immediately; God had been most generous to give you such a direct sign.

But little Tony continued his valiant struggle, although Sister would never admit to more than a "pretty good, honey." "And," she added, "God sees so far ahead; sometimes He knows a soul may be lost unless He takes it right away." Where but at a Catholic hospital, you wondered gratefully, would the head nurse of the maternity department offer sage spiritual consolation as well as physical comfort?

The hours of Trinity Sunday dragged on, each adding to Tony's chances for survival. Over and over you said the rosary, content to rest and let God act. A few phone calls to your favorite convents and literally thousands of prayers were being said. What a wonderful thing, the Mystical Body of Christ!

Sunday evening your husband wheeled you down to see Tony, all pink and lovely, kicking gaily, even opening his tiny unseeing blue eyes. Toothpicks for arms and legs, you thought, but the little heart was beating and that little soul was ready. And here you were, in league with God, waiting, waiting for His word; how powerful God makes mothers and fathers; what a privilege to be parents!

Finally, after your nursery visit, you could succumb to that body-encompassing sleep that follows birth. The job is done; the body can rest. And when you awakened next morning, because this was a Catholic hospital, you had only to lie in bed, waiting for our Lord. This is something you will never accept as commonplace, that every single morning our Lord, preceded by a white-robed sister sounding a small tinkling bell, comes to any patient who wishes Him.

As you anticipated our Lord's arrival, you thought too of little Tony down the hall. He must have survived the night at least. Almost for him, you received our Lord, made your thanksgiving gratefully and then were

MRS. CRONIN, a Chicago housewife, has contributed articles to AMERICA in the past.

amazed to hear the doctor's "Good-morning." The report was not good and something, surely another bit of divine generosity, propelled you from bed to take another peek at this littlest son. And what did this tiny bundle do? He curled his small fist and somehow managed a pint-sized wave. You smiled and tucked in your heart for all time that simple gesture.

Again in your room, you picked up the phone to prepare your husband for any news, but divine Providence and the hospital staff had raced ahead of you. Even as

you held the phone in your hand, your dear strong husband walked in to give you the final news. In that short moment since your return from the nursery, little Tony, some twenty-eight hours old, had returned to our Lord.

Surely there are times of triumph for every mother and father, but what can ever equal this: to know with sublime certainty that a son is safely with our Lord, always and forever. Truly, He had spoken: "If you love Me, come follow Me."

Prayer in the Public School

Robert F. Drinan

ON NOVEMBER 30, 1951 the Board of Regents of the State of New York unanimously adopted a statement recommending that the prayer quoted in the center of this page be recited at the commencement of each school day after the act of allegiance to the flag. The Regents in this recommendation were following and formalizing a tradition of prayer in New York State's public schools dating back to a series of permissive rulings beginning in 1837.

Innumerable local school committees followed the Regents' recommendation and directed recital of the prayer. On July 8, 1958 the Board of Education of the town of North Hempstead, Long Island, voted to institute the Regents' prayer as a daily procedure to follow the salute to the flag. Five taxpayers, comprising members of the Jewish faith, the Society of Ethical Culture, the Unitarian Church and one nonbeliever, filed suit to enjoin the recitation of the prayer. On August 24, 1959 New York Supreme Court Justice Bernard S. Meyer rejected the petitioners' suit and allowed the Regents' prayer provided the parents of the children were informed about it and given the right to have their children refrain from reciting the prayer.

Justice Meyer's carefully reasoned 35,000-word opinion (with 187 copious footnotes) might be just another solid affirmation of a balanced view of Church-State relations in America except that the New York Civil Liberties Union seems determined to take this case to the U. S. Supreme Court. It seems appropriate, therefore, to analyze the sensible view which Justice Meyer, after long consideration and the submission of

Regents' Prayer

Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers and our country.

of the amendment. After reviewing the rise of the public school prior to 1868, the judge states that "the conclusion is inevitable that in 1868 the 'sense of the nation,' to revert to Madison's phrase, could not be read as indicating, by ratification of the Fourteenth Amendment, the exclusion of the Bible or of prayer from the public schools."

An inspection of the history of the First Amendment brings Justice Meyer to the same conclusion. The First Amendment would prohibit any compulsion to recite a prescribed form of prayer, but would not extend to the abolition of noncompulsory prayer sponsored by the government. A review of the personal attitudes of Madison, Franklin and Jefferson leads to no different conclusion in the estimation of Justice Meyer.

Does the decisional law of the U. S. Supreme Court go against the conclusion that neither the sense of the nation nor the individual views of the Founding Fathers proscribe prayer as the ceremonial opening of a school day? Only those provisions of the Bill of Rights apply to the States through the due-process clause of the

FR. DRINAN, dean of the Boston College Law School, is a corresponding editor of AMERICA. He has written "Religion and the ACLU" (AM. 9/27/58) and "Congress and Wiretapping" (AM. 3/1/58).

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Fourteenth Amendment which are "so rooted in the tradition and conscience of our people as to be ranked as fundamental." Justice Meyer finds no mandate or directive in the First or Fourteenth Amendment which would deny legislative permission for the noncompulsory public recital of prayer. The judge goes on:

Indeed, when one recalls the tradition of prayer in the schools both before and after the inauguration of the public school system, in the Congress and in other deliberative bodies and conventions and can point not only to a resolution, passed by Congress on the day after it passed the proposal which became the First Amendment calling for the designation of a "day of public thanksgiving and prayer," but also to recognition of that tradition going back to Plato and Plutarch, one must conclude that due process does not proscribe legislative permission to say a noncompulsory prayer in the schools.

After a review of the relevant rulings of the U. S. Supreme Court on parental rights, Justice Meyer concludes that American law states "that the parent has primary control over his child," but that this primary right "remains subject to the state's police power in a proper case." Do parents then have a right to have their children recite a prayer in a public school?

PARENTAL RIGHTS

The opinion of the New York jurist contains on this point the best judicial analysis this writer has ever seen of the present state of the law as enunciated by the *Everson*, *McCollum* and *Zorach* opinions of the U. S. Supreme Court, cases decided between 1947 and 1952. Justice Meyer finds that the *Zorach* ruling (allowing released-time religious education off the school premises) "constitutes a retreat from both *Everson* and *McCollum*." *Everson*, which held that "the expenditure of tax funds for a general welfare purpose was not invalidated because religious groups also benefited, was extended by *Zorach* to validate minimal use of the tax-supported school system for a religious purpose as an accommodation of the spiritual needs of our people." And *McCollum*, which invalidated an alliance between religion and the compulsory education system, was distinguished in *Zorach* to uphold "the same alliance, for the same purpose, though in a different place."

It is the spirit of accommodation which is now good Church-State law in America. Justice Meyer writes:

The democratic nature of our government precludes the imposition of sanctions in the field of religion; the religious nature of the governed sanctions the inclusion of religion in the processes of democratic life; the dividing line between permitted accommodation and proscribed compulsion is a matter of degree, to be determined anew in each new fact situation.

Believing parents, therefore, have a right to have their religious desires recognized at least to the extent that the desires of nonbelievers should not be granted priority. Every individual, Justice Meyer reasons, "has a constitutional right personally to be free from religion but that right is a shield, not a sword, and may

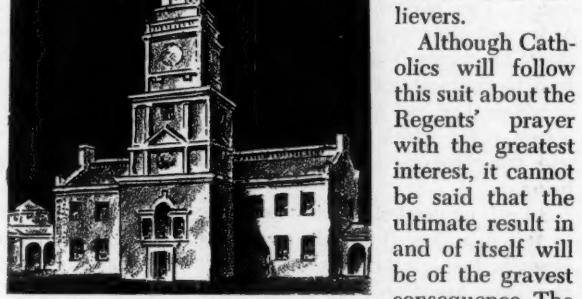
not be used to compel others to adopt the same attitude." The state cannot "subordinate the spiritual needs of believers to the psychological needs of nonbelievers."

In view of the foregoing and of the *Zorach* ruling that the state may not prefer "those who believe in no religion over those who do believe," the New York decision finds the following to be facts:

1. Constitutional history confirms a tradition of prayer in the schools.
2. Even without this constitutional history, some form of prayer would appear to fall within the realm of permissible accommodation.
3. The 22-word prayer under consideration is not "religious instruction" nor is it sectarian in nature.
4. There can be no constitutional objection to the public recital of a nondenominational prayer if the "parents of each child are advised of the adoption of the resolution calling for the saying of prayer, of the wordings of the prayer and of the procedure to be followed when it is said and requested to indicate whether the child shall or shall not participate in the exercise."

THE FUTURE OF PRAYER IN PUBLIC SCHOOL

The New York decision is a solid rejection of the contention of those ever more active secularists who seem to feel that they are performing a service for religious liberty by eliminating religious differences and even the mention of religion from public education. The strange anxiety felt by these individuals lest some subtle pressure be exercised upon the dissenter or nonbeliever seems to have no opposite anxiety in the believer lest the state's neutrality about religion be construed as a symbol of the unimportance of religion. At least the latter group is not actively agitating that the state is preferring nonbelievers over believers.



Although Catholics will follow this suit about the Regents' prayer with the greatest interest, it cannot be said that the ultimate result in and of itself will be of the gravest consequence. The presence or absence of a prayer that takes less than a minute to recite can hardly change the attitude of Catholics to the public school. But the allowance of such a prayer is at least a symbol of the government's reliance on God and its trust in His guidance. The abolition of the prayer would be another erosion of the unique harmonization of interests which has always characterized the relationship of government and religion in the history of our nation. It is to be hoped that the Regents' prayer, however slight a symbol, will not be sacrificed on the altar of secularism.

State of the Question

A LOOK AT THE PROBLEMS OF MISSION WORK

To signalize Mission Sunday, October 18, we present this analysis of the present and future scope of missionary endeavor in a world of profound social and political upheaval. The author, Rev. Paul Crane, S.J., a corresponding editor of this Review in London, recently spent six busy months in Tanganyika, British East Africa.

In the Catholic press of most countries an element of unreality still seems to surround the popular presentation of the missionary problem. Too often the idea is that the effort of the Church in the overseas and underdeveloped territories has not yet passed the stage of simple conversion to the faith. The missionary is still portrayed as a singularly tough, bearded individual forcing his way through the bush on a battered motor-bike, slugging his way up a tropical river in an outboard, teaching catechism to half-naked children under a baba tree.

There are areas of the world, of course, where this kind of effort still persists. I know of two or three in Tanganyika. There are others in the Amerindian hinterland of British Guiana, in New Guinea and Papua. For the most part, however, the picture has changed. The long-term work of the Church is no longer one of planting the faith in alien soil. It is best described, perhaps, as a consolidating of past conquests. The masses of Christians in Africa and elsewhere have to be shown that Christianity is not only an organized, hierarchical system of divine origin to which they owe allegiance, but also a way of life which must become part and parcel of their daily doing and being.

As yet, no great start has been made in this direction. It is only rarely, for example, that one finds a missionary like the young American Holy Ghost Father I met recently in East Africa in the Moshi Diocese of Tanganyika. He had spent a year patiently preaching the Mass to his people. He thought that, at last, they were beginning to understand. Next morning, a weekday, I saw the result of his efforts. At his sung Mass, which takes place daily with the congregation singing the responses, the church was three-quarters full. He said it was usually better than this. I was

amazed. Here were the beginnings of a Christian community distinct from that scatter of baptized Catholics which one finds so often elsewhere, not only in missionary countries where the Church is a relatively recent arrival, but in other parts of the world where she has long taken root.

The scatter of the baptized, and the body of Christians in Christ—there is a world of difference between the two. I saw it very clearly that morning at the mission in the foothills of Kilimanjaro. A Christian is one who puts on Christ, and who is tied to the community of those who share life with each other in Christ.

Long-Term Task

Like so many of their European counterparts, the African boys and girls whom I met knew their faith in the sense that they were acquainted with the obligations it places on us all, but they did not see its relevance to daily living at school or afterwards. It was as if they saw two roads ahead of them. Down one lay the business of getting on, of making one's way in an exciting brave new world, of having a good time. Down the other lay what they thought of too often as the somewhat dreary way of religious observance, of obeying the commandments of God and of the Church. One had the impression in Africa, as one has it so often in Europe, of a Christian generation being brought to maturity without any appreciation of the true point of life, which is that life can be lived to the full only in Christ.

What influence will such a generation of Christians wield in the Africa of today which is bounding at one stride into modernity and nationhood? An immensely rapid process of secular change now has the whole continent in its grip. Will Christianity be left behind as an irrelevant system?

So long as Christianity is seen as a

separate system apart from life, it will have little influence in the shaping of modern Africa. There today, as everywhere, the Church must come out of the sacristy and into the market place. It can do so only to the extent that African Christians appreciate the splendor of their life in Christ, see its relevance to their daily living and seek to give it to their countrymen. It is the function of the teacher in contemporary Africa to place this appreciation within them. The task, a big one, requires imagination and courage. Involved in its successful accomplishment is, perhaps, a whole new approach to the teaching of religion in school.

The young American Holy Ghost Father who taught his people the Mass on the slopes of Kilimanjaro spoke enthusiastically to me of the liturgical apostolate, of bringing the Christians of his mission to participate actively together, as a Christian community, in the worship of God. The focal point of the life of his mission was the altar; around it the rest would be built. What we know as the liturgical movement has a great part to play in the shaping of the new Africa. At the moment, I am afraid, it is hardly used.

The social apostolate—the carrying of Christian values into the social, political and industrial life of one's country—is not and never can be a thing apart, the preserve of a chosen few. The task is for all. The individual Christian, who reverences the dignity of his fellow men, will work for a social order based on a firm recognition of the right of every man to take charge of his own life, as a responsible person should, and direct its course within the framework of God's law. In practice, this means he will work to uphold the rightful claims of the individual, the family and the voluntary association against those of the too powerful state. He will do this not only in negative fashion, but positively—doing all he can in Africa to raise woman to her rightful dignity and to encourage those practices of saving, property-holding and agricultural method which will strengthen the economic foundations of home, family and voluntary association at local levels.

I have given in barest outline what is meant by the Church's task of consolidation in Africa—teaching the rising generation to see their faith in terms of life, as a Christian community practicing the

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worship of God, strengthening through the social apostolate the economic life of family, village, regional and voluntary group. The task is a heavy one, but no heavier than the Church has faced in the past. To say that is not to indulge in complacency, but to remind ourselves that, with the tradition of two thousand years behind her, the Church is fully equal to her task.

Short-Term Danger

This work of consolidation will take time. Of its very nature it cannot be hurried. There is a sense in which it can never cease. The danger is that it may never be allowed to start or to get truly under way.

It is not African nationalism which endangers the Church's long-term task of consolidation. The threat comes from the secularist inclinations of so many nationalist leaders. Such secularism could express itself very easily in the kind of totalitarianism which would confine the Church to the sacristy and make it impossible for her to carry out her educational work. Moreover, there is the constant plea of colossal tasks in the future to justify increasingly collectivist attitudes in the present. The reasoning is false, but its emotional appeal is enormous. And Soviet Russia has many admirers amongst a people who know nothing of that country except that it has built great industries which have made it most powerful—and, so their simplified reasoning goes, it is bound to be good.

What of the Church against this background? How will she come out of the cauldron which is simmering everywhere on the African continent and, in so many places, coming quickly to the boil? How will her interests fare? To answer that, one would have to ask another question: what are her interests? They are meant, in the very nature of things, to extend to the market place. And yet, in one or two new African states at the moment, I have a shrewd suspicion that the status of a sacristy Church may be forced upon her. What will then become of the long-term work of building up in Africa the Body of Christ? There will be no Christian community, only a Church-going drop in a secularist ocean. Under such circumstances, the coming generation of Christians will be Christian only in name. Their lives will be compartmentalized between religion on the one hand and fun on the other. Eventually, the fun will win. The new glamorous Africa of magazines like *Drum* will tug at their hearts and then catch them. They will find no alternative in what they think of as a sacristy Church. They will have no influence over their environment. Africa will step into the new secularism, which will be no more than the old barbarism writ large.

The African future, and perhaps the future of most of the missionary world, looks very bleak, if fully drawn, with the Communist thrust cashing in on the prevailing secularism of a minority leadership, making use of it in its own climb to power. It is not my purpose to fill in the picture. What I want to do is to show the modern missionary problem as twofold.

In the long run, the task is to build



up the Body of Christ in Africa, to weld a scatter of baptized Catholics into a Christian community. That has scarcely begun. In the short run, we have to strive to gain for the Church the opportunity to begin it and to do it. Who will hold the line against the threat of totalitarian secularism? Only a lay elite of high quality can do it—hand-picked, trained to sacrifice and equipped with the necessary knowledge. They must be helped and encouraged to assume positions of responsibility in the industrial, social and political life of those colonial territories which are evolving into nations and to steer public life in a Christian direction.

At the invitation of the Tanganyikan hierarchy, I went to East Africa recently to explore the possibilities of doing precisely that.

On my arrival I was careful to point out that I had not come to start yet another Catholic organization. I was interested only in finding the nucleus of

an effective lay elite and of enlisting the sympathy and, wherever possible, the active help of the missionaries in this task. The first objective was most important, but it would prove inoperative without the attainment of the second. The bishops everywhere were wholly in sympathy with what I wanted and gave me all possible support. Things worked out very well. In the three months I was in Tanganyika I visited 14 of its 18 dioceses and found a nucleus of laymen only too anxious to play their part as Christians in the social, industrial and political life of their country.

In pursuit of my objectives I covered thousands of miles, mostly by road, but also by rail, plane and boat. Kindness flowed out from the poorest mission station in the bush to the superb great Benedictine abbeys—centers of civilization in what may be a new Dark Age—at Ndanda and Peramiho in the southwest of the territory. To receive unfailing kindness of this sort from the African secular clergy and bishops and from the priests and bishops of eight different religious congregations was to experience something very close to the brotherhood of primitive Christianity. At every mission station one simply came home. They helped me enormously with their suggestions and practical advice. I spoke to assembled missionaries and to small groups of selected African laymen. In all, I had to stand on my feet and say my piece approximately a hundred times in four months.

At the suggestion of Bishop Blomjous of Mwanza, through whom the original invitation of the Tanganyikan hierarchy had been given to me, my work in Tanganyika finished with what can best be described as an extended seminar. It took place at Tabora during the last three days of February. Tabora was chosen because it is the most central and easily accessible town in the territory. Much hung on this seminar. By the time it came round I knew that the quality and representative capacity of those attending would show the extent of the interest in the idea of a lay elite. I had drawn up a method of training. Explaining this thoroughly was perhaps the most important thing I had to do. For the rest, I could only hope that a few, at least, would turn up. It was the rainy season and distances to be traveled were very long.

When I drove into Tabora from Shinyanga with a couple of Maryknoll Fathers, I learned that numbers were well beyond expectations. Something like thirty priests (future chaplains of groups) and thirty African laymen had come. The quality was very good; all were hand-picked and very keen. Some had traveled two or three days to get to Tabora. Moreover, representatives were present from Nyasaland and Northern Rhodesia—a White Father and an Irish Capuchin, Father Flynn. The latter, who is educational secretary for the missions of Northern Rhodesia, came as an observer sent by the hierarchy of that territory. It had taken him something like six days to make the trip. One felt rather suddenly that the past three months had been worth-while.

The proceedings were entirely practical. At the end of three days we had accomplished what we set out to do. Everyone had been acquainted with an effective method of group action very similar to the Sodality cell movement, but with the accent placed a little more strongly, perhaps, on specifically social action. Arrangements for the formation of a group of no more than eight members and of the highest available quality had been made in each of 16 dioceses.

Some additional arrangements had been made for the linking of groups on a territorial basis and for the selection of outstanding individuals who were to receive close individual attention and encouragement from the chaplains. Wherever possible, high-powered fur-

ther training for the apostolate was to be specially theirs.

In proportion as they influence the political, trade-union, social and industrial life of their country, a Christian tone will be set to Africa's life. From such a tone no country can derive anything except immense benefit. That was the prevailing theme of the seminar. It was accepted without questioning by all participants. Working very hard and in complete harmony, we did all we could during those three days to make possible in the immediate future the emergence in Tanganyika of the beginnings of a lay elite. At the moment of writing, it is far too early to know whether we have succeeded. At least, we can say we have tried.

PAUL CRANE

Plums for Jack Horner Readers

Harold C. Gardiner

IF JACK were sitting in the corner I occupy and were putting his thumb into the offerings of the various publishing pies this fall season, he'd probably conclude not "what a good boy am I," but "what a be-deviled boy am I." For publishers have a lot of plums in their pies this season. Some of the plums may be a little overripe (as we suspect Errol Flynn's *My Wicked, Wicked Ways* is bound to be), but many of them smell quite sound and luscious from this safe distance before publication.

The be-devilment arises from the fact, as recorded by the September 21 *Publishers' Weekly*, that of the 175 fall titles that will get the biggest plays in the advertising and review media, 118 titles will be published in October alone. It is obviously impossible for even the pages of the *New York Times Book Review* to keep up with such a month's plethora, and though we hope to select the best and most significant of these books for notice in our review columns, many a book that you are curious about—or really interested in—will have to be consigned, as an English professor of mine used to say when referring to "poems" submitted to him in class work, to innocuous desuetude.

There will be little practical use, therefore, in listing here most of the books to be published in October. You will hear about the best of them in the weeks immediately following. There are a few late October books, however, that may well be mentioned, especially

as, with publication schedules subject to last-minute changes, they may well be held over a bit. One that promises to be most exciting is Sheed and Ward's *American Catholics: A Protestant-Jewish View*. The views, very candid ones, are presented by six well-known personages (Stringfellow Barr, Arthur Cohen, for instance) and are a thought-provoking assessment of how others see us. Kenedy has what promises to be a thriller coming up in *The Communist Persuasion*, by Father Eleutherius Winance, O.S.B., a history of his captivity by the Chinese Reds and the brainwashing to which he was subjected.

Garrett Mattingly's *The Armada* (Houghton Mifflin) is said to be history in the grand fashion: the complete story with all its religious implications and extremely well written, as one would expect from the author of *Catherine of Aragon*. David A. Shannon's *The Decline of American Communism* (Harcourt, Brace) is a history of the party since 1945 and especially timely in view of the CP's recent statement on how much the party has to contribute to the thaw in the Cold War. A good companion piece to the Shannon book would be Tad Szulc's *Twilight of the Tyrants* (Holt) an exhaustive account of the collapse of dictatorships in South America. Finally, for October, Kenneth Scott Latourette offers the second volume of his "Christianity in a Revolutionary Age," *The Nineteenth Century in Europe: the Protestant and Eastern Churches* (Harper). His first volume was given an extensive review in AMERICA for June 27, 1959; the second volume is par-

FR. GARDINER, S.J., is AMERICA's Literary Editor.

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ticularly timely in view of the coming ecumenical council.

The main purpose of this seeking for plums, however, is to alert you to books that will be coming along a little later, in November, December and after the start of the new year. Some of these are the books that will appeal most for Christmas giving, and a few of them are future selections of the Catholic Book Club—their quality may serve to remind you of what you are missing if you are not a member. If this strikes you as a commercial, well, make the best of it.

NOW FOR NOVEMBER

BIOGRAPHY AND POLITICS. The big book will very probably be *The Hero: Charles A. Lindbergh and the American Dream*, by Kenneth S. Davis (Doubleday). The author's thesis is that the man was shaped (or deformed) by the pressure of the image the American people formulated of him. It is said to be a strong indictment of the hero-worshipping elements in the "American dream." A strong-hitting collective biography will be Norbert Muhlen's *The Incredible Krupps* (Holt), the story of the family that practically financed World War I, was bankrupt and in disgrace at the end of World War II, and is now back in the saddle (Eastern or Western style?) again. Mr. Muhlen will be remembered as an AMERICA reviewer and article contributor. Biography-cum-politics will feature in Arthur Bryant's *Triumph in the West, 1943-47* (Doubleday). This account of the growing triumph of Western arms draws heavily from the diaries and notes of Field Marshall the Viscount Alanbrooke, and has some strong criticisms of U. S. military policies. Chester Bowles, former U. S. Ambassador to India, is always provocative in his comments on the world political scene. His *The Coming Political Breakthrough* (Harper) assesses 1960 as very probably the most significant year for the United States in all its history with regard to its impact on the world.

FICTION. Though October offers a few books that will undoubtedly attract review space in these columns (such as John Hersey's *The War Lover*), November has some headliners coming up. First, if only because of its "name" author, is William Faulkner's *The Mansion* (Random House), the third in the trilogy on the Snopes family. James A. Michener, of *South Pacific* fame, has a Gargantuan novel called *Hawaii* (Random House) in the works. It's a study of the different strains (biological) and tensions (racial, religious, etc.) that have melted in the pot of our 50th State.

The most eagerly awaited fiction titles—by AMERICA readers, that is—will be a novel by Karl Stern (the famous psychiatrist-author of *The Pillar of Fire*), titled *Through Dooms of Love* (Farrar, Straus and Cudahy), and the first full-length novel by Flannery O'Connor, *The Violent Bear It Away* (Farrar, Straus and Cudahy). This Catholic author is well remembered for her superb short stories in *A Good Man Is Hard to Find*.

I'm getting a little far ahead, but it is not too soon to set aside time and a few dollars for the following books. Those who remember with affection the mag-

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series
complete

GOD AND HIS CREATION—Murphy, Donlan, Reidy, Cunningham. Volume I of the basic series is a scientific approach to God, the creation of the world and man. Following the intrinsic order of doctrine, this text presents the revealed evidence from Sacred Scripture, Apostolic Tradition and the definitions of the Church in a straightforward manner, suitable for the maturing Catholic mind.

516 pp. \$4.95

THE CHRISTIAN LIFE—Edited by F. L. B. Cunningham, O.P. Here is a text, Volume II of the basic series, whose wide scope brings within reach of every college student the entire complexus of moral theology. Included are chapters on man's destiny, human acts, virtue and law—each treated in a theological manner, but in a simple, lucid style. Written by theologians who are cognizant of the modern Catholic's increasing need for a more profound understanding of the truths of his faith, this book has been designed to help Christians everywhere in their search for ultimate perfection.

824 pp. \$5.95

CHRIST AND HIS SACRAMENTS—Donlan, Cunningham, Rock. The third and final volume of the basic series, this book treats the Incarnation, Redemption, sacraments of the Church, and includes special chapters on the Mother of God, and the Mystical Body of Christ. Historical studies, graphs and definitions are additional pedagogical aids.

630 pp. \$4.95

TOWARD MARRIAGE IN CHRIST—Donlan, Cunningham, Rock. A subsidiary text on marriage specifically for college students, utilizing the scientific method proper to theology and employing knowledge gleaned from other sciences.

199 pp. Paper \$1.50

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nificent *The Meaning of Man* will be glad to hear that Fr. Jean Mouroux has *I Believe* coming from Sheed and Ward. This is said to be a superb treatise on the meaning of the act of faith. *Approaches to Christian Unity*, by C. J. Dumont, O.P. (Helicon), is a deeply appealing treatise on what the average Catholic can do through prayer and his own spiritual life to hasten the day envisioned by Pope John in his summoning of the ecumenical council. A splendid companion piece, more on the scholarly side, is *After Nine Hundred Years*, by Yves Congar, O.P. (Fordham University), which explains the roots of the division between the Western and Eastern Churches. Both these books on Christian unity are CBC selections; the Congar volume will be offered to members in December, the Dumont book in January.

LATER LUXURIES

Readers of Father LaFarge's "Talks at Toumliline" in AMERICA for August 30, 1958 will want to hear the complete story of "a Christian adventure in Moslem Morocco"—Peter Beach and William Dunphy's *Benedictine and Berber* (Holt), the story of the quiet apostolate that is going on in Toumliline. With the turn of the year Christopher Dawson will inaugurate a new series to be published by Harper, "Religious Perspectives." His volume will be called *Christianity and History* and could well be considered with Fr. Martin D'Arcy's *The Meaning and Matter of History* (Farrar, Straus and Cudahy).

Social problems will be considered by Father Neil G. McCluskey, S.J., AMERICA's education editor, in *Catholic Viewpoint on Education* (Hanover House) and Father William F. Lynch's *Christ and Apollo* (Sheed and Ward), an extension of the ideas on the role of the imagination in our cultural lives that were so brilliantly

broached in *The Image Industries* of last season (Sheed and Ward).

Lastly, a wonderful combination of names comes to pass in the biography of Msgr. Ronald Knox by Evelyn Waugh (Little, Brown). In astronomy this is called, I believe, a conjunction, and is not to be confused with an eclipse.

News about books to come after the turn of the year is not too readily available, and perhaps an alert now may lose its force. It will be good, nevertheless, to keep eyes peeled for the following promising titles: *Education and Moral Wisdom*, by George N. Shuster (Harper); *Freedom, Grace and Destiny*, by Romano Guardini (Pantheon); *The Son of Man*, by François Mauriac (World); *Holy Writ or Holy Church*, by Rev. George H. Tavard (Harper); *Catholic Reformation*, by seven Protestant theologians (Fides), a book that would prove a good foil for Sheed and Ward's *American Catholics*; and—a special treat—*This Is Rome* (Hawthorn), a similar job to *This Is The Mass*, the extremely popular publication of two years ago. Bishop Fulton Sheen conducts the "pictorial pilgrimage," the photos are again by that genius Yousuf Karsh, and the text is done by a master of travel literature, H. V. Morton.

WHAT HAVE WE MISSED?

Many publishers, alert to the fact that AMERICA gives this annual survey of forthcoming fall and winter books, flood us with reminders to please mention some of their fair-haired offspring. We can't get them all in, and we apologize for omissions that seem glaring. But, after all, what can a poor book-review editor do when trying to cope with 175 titles that will get top billing between this writing and the first of the year? At any rate, here are some of the plums which I hope will please your palates during the fall season.

BOOKS

An Approach to Anarchy

UP FROM LIBERALISM

By William F. Buckley Jr. McDowell, Obolensky. 205p. \$3.50

Mr. Buckley is a vigorous defender of conservatism and an equally vigorous critic of contemporary liberalism. He is editor of the *National Review*, and co-author of a book in defense of the late Senator Joseph McCarthy. His talents for controversy are considerable.

The major portion of his latest work is devoted to the indictment of liberalism. The author concedes that liberalism is the dominant ideology in the free world today. But this makes it all the

graver threat to freedom. For the principles of modern liberalism, he believes, are inherently totalitarian. The liberal's espousal of the "welfare state" may spell the doom of free initiative. Bit by bit, through such measures as social security, public housing, the progressive income tax and subsidies for special groups, an omnipotent state is emerging. The liberal is also accused of abandoning the claims of absolute truth and of succumbing to philosophical relativism.

Buckley is foursquare for a government of minimum authority. The state, he declares, has no right to bind its citi-

zens to any positive course of action, save in times of extreme emergency. The individual should be left free to dispose of his property as he likes. Nor should the liberal's insistence upon universal suffrage be heeded, when the franchise would mean that a cultured minority would be swamped by an untutored majority. He is therefore against granting the Southern Negro the right to vote until he has achieved the proper cultural status.

One expects conservatives, with their emphasis upon tradition as opposed to novelty, to appeal to the ancients when they set forth their first principles. But Buckley has a surprise in store for his readers. It is not to Burke, Aquinas or Aristotle that he turns when he tries to establish that the state should refrain from interfering with individual initiative. He quotes John Stuart Mill. Throughout his book, Buckley is really

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WE ARE NOW CATHOLICS

Edited by Karl Hardt, S.J.

Four former Lutheran pastors tell the story of their long road from Evangelical Christianity back to the See of Peter. They followed Luther's path, only to discover it ended where it had begun: in the Catholic Church. \$3.95

LAMPS OF LOVE

A Recall to the Principal Sources of Love

by Louis Colin, C.S.S.R.

Translated by Sister David Mary, S.N.J.H.

As the author says, the purpose of this book is to "recall to forgetful or ignorant souls the principal sources of love, and to teach all to utilize them to the utmost." \$4.00

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by A. D. Sertillanges, O.P.

Translated by Mary Ryan

Father Sertillanges' book has long been a vade mecum to students and scholars, and has afforded encouragement and guidance to those beginning a life of active dedication to Truth. Cloth \$3.00 Paper \$1.50

CHRISTIANITY IN CONFLICT

A Catholic View of Protestantism

by John A. Hardon, S.J.

Father Hardon, author of the popular *The Protestant Churches of America*, gives a non-polemical, highly objective appraisal of Protestantism, as seen through Catholic eyes. His expert knowledge of the field makes him more than qualified as an authority. \$4.50

REDEMPTION THROUGH THE BLOOD OF JESUS

by Gaspar Lefebvre, O.S.B.

Translated by Edward A. Marziarz, C.P.P.S.

Devotion to the Most Precious Blood of Jesus is vital throughout the Universal Church, but most Catholics tend to be a little vague about the theology of the devotion. Dom Gaspar, the great liturgist especially renowned for his *St. Andrew's Missal*, prepared this meditative work which elucidates the place of the Most Precious Blood in the Christian vision and clarifies its role in effecting our redemption. Ready in November \$4.75

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by Barry Ulanov

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Men and Ideas

by John A. Abbo

A lucid exposition of the landmarks in the development of Western political thought. The author highlights such persons and movements as Plato, Lenin, Fabianism, and Italian Fascism. The book includes a Christian appraisal of authors, books, and theories. November

\$3.75

THE CATHOLIC DIMENSION IN HIGHER EDUCATION

by Justus George Lawler

Mr. Lawler's thesis is that the principal reason for the failure of so many Catholics to make a substantial contribution to the intellectual life of America has been overlooked in current discussions of that failure. The main source of this deficiency, he says, lies in the fact that Catholics do not reexamine, in every age and every generation, the place of Christ and His Church with relation to those times. \$3.95

THEIR RIGHTS AND LIBERTIES

The Beginnings of Religious and Political Freedom in Maryland

by Thomas O'B. Hanley

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MORALS IN MEDICINE

by Thomas J. O'Donnell, S.J.

"The book is so well done that, while it is not in the least hypnotic, it could conceivably become habit-forming. It certainly belongs in the library of every practicing physician. The author has utilized his access to expert medical opinion so well that my impression was: 'This man talks like a doctor.' — *Medical Annals of the District of Columbia* \$5.00

THE SOCIAL ORDER OF TOMORROW

by Otto von Habsburg

Foreword by Christopher Hollis

Turning aside from a pessimistic view of man's future, Archduke Otto presents a plan for a transformation of man's economic, political and social life. He believes that automation and atomic energy will enable us to leave behind the "scarcity economics" which lie at the bottom of most conservative and socialist theories. \$2.75

NEWMAN BOOKS

CATHOLIC REFORMER

A Life of St. Cajetan of Thiene

by Paul Hallett

A life of the little known St. Cajetan of Thiene, founder of the Clerks Regular (Theatine Fathers) and one of the most powerful leaders of the Church's reform movement before and after the Protestant revolt. A moving and exciting biography. \$3.50

WOMEN, WORDS, AND WISDOM

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1859 IN REVIEW

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by Thomas P. Neill, Ph.D.

An anniversary book, recalling the momentous event of 1859—Darwin's *Origin*, Marx's *Critique of Political Economy*, the birth of John Dewey, etc.—and their effects which, to a large degree, have made the world what it is in 1959. \$2.75

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by Joseph Brady

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ATHLETE OF CHRIST

St. Nicholas of Flue, 1417-1487

by Marie McSwigan

St. Nicholas is so popular with the Swiss people, whose national patron he is that the story of "Brother Klaus," as he is popularly known, has become something of a legend. Miss McSwigan retells this story with warmth, colorful detail—and lots of surprises. \$3.50

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The Story of an Active Religious Life

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Brother Louis goes through the entire history of his vocation, from its inception to the present day, recounting all the joys, doubts, difficulties, and consolations of the life of an active Brother. The book is written in a modern idiom bound to be attractive to young people. \$3.25

The **NEWMAN** Press Westminster
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championing the old bourgeois individualism.

Neither the words nor the ideas of "common good" and "social justice" are to be found in this book. Unwittingly, Buckley is offering a philosophy of society which borders on anarchism. In reaction against the extremes into which the liberals sometimes fall, he has moved towards another extreme.

The author has striven hard to make a case for his side. His failure results from a woefully inadequate grasp of theological and philosophical principles.

FRANCIS E. McMAHON

The Thinking Reed

BLAISE PASCAL: The Life and Work of a Realist

By Ernest Mortimer. Harper. 249p. \$4

The shadow of a genius is so long that any biography of such a person is necessarily a difficult thing to review. For Pascal, one would need the combined knowledge of the mathematician, the physicist, the theologian and the literary historian, and even then the various facets of the man would hardly be

touched. Ernest Mortimer's brief and pleasant study of Pascal touches lightly on all facets, admits with disarming humility its shortcomings, and results in an enjoyable if modest biography.

Mr. Mortimer has followed closely the evolution of Pascalian criticism and uses the best sources. Where he disagrees with Pascalian scholars, he does so intelligently and sets forth his own cogent reasons for his opinion. At no time does he present conjecture for fact, and even in his narrative sections, he is solidly entrenched in known facts. Plain and logical inferences are permissible in any work, and Mr. Mortimer makes them cautiously.

Excursions into Port Royal, Jansenism and the religious problems of the 17th century must have their place in a work on Pascal. In spite of these brief side runs, the main idea of the book continues to guide the author: namely, Pascal and the reality of man, not in the abstract but in the concrete solution of everyday problems. Whether in scientific research, the exaltation of a midnight vision or earthy conversation with Libertines, Pascal always saw and interpreted the world in the light of the

grandeur and the littleness of man: the thinking reed, so easily brushed aside by the slightest opposition.

The book leaves a few dissatisfaction. For instance, the author (who uses a large number of Catholic sources) comments: "I have spent hours upon the first folio edition of *Augustinus*, in



an unrewarded attempt to find the Five Propositions." It is a pity that Mr. Mortimer did not think to consult the *Dictionnaire de Théologie Catholique* under "Pascal." There he would have found the answer to his search: the exact location of the first of the Five Propositions and the collective texts representing the ideas of the other four.

Some of Mr. Mortimer's delightful humor penetrates his style and he writes many quotable, pithy sentences. Any book on Pascal is welcome; any book as delightfully written as this one is doubly welcome.

J. D. GAUTHIER

Top-Flight Criticism

THE THIRD VOICE

By Denis Donoghue. Princeton U. 286p. \$5

Subtitled "Modern British and American Verse Drama," Dr. Donoghue's critical study is a major contribution to the literature on the contemporary theatre. Strongly influenced by Kenneth Burke and Francis Fergusson, *The Third Voice* is an incisive and penetrating analysis of verse drama on the modern stage, with particular emphasis on the work of Yeats and T. S. Eliot.

Donoghue rightly distinguishes between so-called poetic drama and verse drama. He rejects Eliot's equation of the two terms and follows Granville-Barker, pointing out that verse drama is a neutral phrase and makes no implications as to the quality of script; poetic drama, on the other hand, implies a certain excellence which is to be found in such plays as Ibsen's *An Enemy of the People* and Synge's *Riders to the Sea*—both of which are written in prose.

America • OCTOBER 17, 1959



E. T. MANDULIA, S.J.

LETTERS OF ST. IGNATIUS OF LOYOLA

Selected and Translated by William J. Young, S.J.

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Thomas Ohm, O.S.B.

Asia Looks at Western Christianity

cloth, \$4.75

This book is intended to serve a twofold purpose: to acquaint American and European readers with what is thought and said about "Western" Christianity in Asia and to encourage them to look into the mirror held up by Asia and to examine their own consciences. In this way Asia may be able to help the West. In any case the Christian destiny is closely bound to that of Asia.

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From the desk of
Saint Ignatius Loyola:

Letters to Women

edited by Hugo Rahner, S.J.
cloth, with 16 plates, t. \$11.50

The famous German scholar presents—as usual, very meticulously—Ignatius' complete correspondence with women, together with a comprehensive commentary, supplementing and completing the biography of the so-called "manly" saint from a very important angle never thought of before. This is a book for everyone interested in Saint Ignatius, his life, his times, his work. It is a real source of inspiration for priests active in the pastoral care of women, religious and lay people eager to improve their spiritual life. As a reference book, a must for every library.

After tracing the rise of prose in the theatre from the Elizabethan *Arden of Feversham* down through the plays of Lillo, Moore and Johnson in the 18th century, the author considers the revival of verse drama in the 19th century. This he sees as pseudo-Shakespearean, with only Browning honestly striving for a theatre-form which would meet the challenges of his own times, and succeeding in the dramatic monologs.

Yeats and Eliot emerge from the pages of Dr. Donoghue's study as the two major practitioners of the art of the modern verse play. Yeats is seen as something less than successful; but Eliot, loyal to his principles from the very start, reaches the heights with *The Cocktail Party*, *The Confidential Clerk* and *The Elder Statesman*. Many readers will disagree, however, with the author's dismissal of *Murder in the Cathedral*.

Other playwrights considered are: Auden, Cummings, Wallace Stevens, Eberhart, MacLeish and Christopher Fry. One feels that the chapter on Fry is particularly well done; and the critic puts that unfortunate playwright in his place (a rather low place) in no uncertain terms. The enthusiasm displayed for MacLeish's *J.B.*, on the other hand, this reviewer found somewhat hard to believe; and this points up what one feels is the major defect in this fine, sensitive study: it has little interest in the theatre as theatre. Dr. Donoghue is far more interested in verse than he is in drama, and the study shows it.

On the whole, this must be rated an important addition to contemporary criticism. The author is a young man, a lecturer in English at University College, Dublin; and he has made a most auspicious start with this, his first book. Challenging, stimulating and thought-provoking, *The Third Voice* is maturely written and admirably documented; it belongs in every college and university library, and in the private collection of every student of poetry and the theatre. Dr. Donoghue is a critic of the first rank—definitely a man to watch.

STEPHEN P. RYAN

THE LIGHT AND THE RAINBOW

By Hilda Graef. Newman. 414p. \$5.50

This volume surveys Christian spirituality. Though it is not meant to be a complete history of the subject, it comes as close to that goal as is possible in any single volume of reasonable length.

The pattern is strictly chronological, starting with the Adam-Moses period and coming down to the present. As one would expect of such a sound patrologist, Miss Graef devotes more than half

of her pages to the Scriptures and the Fathers.

One might wish that the author had succumbed to her clear temptation to discuss Chrysostom more fully. The Antiochene school had great stature and a considerable following in its day, all of which Miss Graef does little more than suggest. A few examples of the teachings of Basil of Caesarea, the acknowledged "Father of Monasticism," would have provided a better perspective of the Eastern Church. These comments, however, may well reflect personal preference rather than reveal flaws in a work that excels in the range of its samplings. The author states that this study is not intended for experts in acetical and mystical theology, but even they will find it most helpful.

The chief doctrines attributed to the various "schools" of spirituality are elaborated with pertinent quotations. Recent scholarship in both Sacred Scripture and patrology is widely utilized. Discoveries in psychology and psychiatry, so pertinent to any study of contemplatives, are also wisely applied. This is strikingly evident in the careful balancing of the natural and supernatural in the life and doctrine of the great St. Catherine of Siena. The development of certain devotions, such as that to the Sacred Heart of Jesus, is traced through the centuries and explained with care.

Statements in a study of this type must be shaded to a theological nicety. These modifications never make for easy reading, but the author's concern for precision is richly rewarded. All English-speaking Catholics are indeed deeply indebted for this much needed, superb survey of life's most important task—man's journey to God. HUGH NOLAN

THE ANATOMY OF FREEDOM

By Judge Harold R. Medina. Holt. 176p. \$3.50

On the day in 1947 when Judge Medina was appointed by President Truman to the Federal bench, one could hardly foresee, despite the nominee's great talents, that this judge would become an enduring symbol of the American judiciary at its very best. When Judge Medina was assigned in 1949 to preside over the trial of the eleven "first-string" Communists, his rich talents and remarkable courage received a unique opportunity to come to full flower.

After his resignation on March 1, 1958 at the age of 70, Judge Medina gathered together the present collection of his occasional speeches. From these 15 essays a vivid and amazingly varied personality emerges. Scholar, raconteur,

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REMARKABLE VARIETY from SHEED & WARD

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humanist and devout Christian, Judge Medina stands as a remarkable monument of what a brilliant lawyer and jurist can contribute to society.

Some readers may be disappointed that Judge Medina has not given us in this volume a more systematic account of his reactions to the 9-month trial when the Communist defendants and their agents threatened by every method to intimidate the judge and prevent an orderly trial for treason. But what Judge Medina has imparted to us is actually more valuable because it reveals the background and credo which produced such a great and wise judge. We see here—at least in part—the flame of faith and the passion for justice developed by a close association at Princeton with Woodrow Wilson and an even closer friendship with Harlan Fiske Stone, dean of Columbia Law School and later Chief Justice of the United States.

Although one sometimes feels that Judge Medina's credo is somewhat indefinite, it is nonetheless one of affirmation. He radiates a deep Christian faith and speaks in warm terms of his association with the Episcopal Church. His devotion to the liberal arts education which he received at Princeton from 1905 to 1909 is intense. To it he adds the belief that "surely it is the function of a liberal arts college to help its students to have faith and to believe fervently in God. . . ." Judge Medina's references to the importance of prayer for divine guidance are copious in this quasi-autobiography.

Despite the fact that Judge Medina has asserted that "I have none of the qualifications of a legal philosopher," his writings on what he terms the "spiritual quality of justice" are aglow with wisdom and insights on the nature of that law which God has planted in the heart of every man.

If any one phrase can characterize Judge Medina's outlook, it is that of "enthusiastic commitment." He is committed and dedicated to liberal education, to judicial reform and to the deepening of all our freedoms. *The Anatomy of Freedom* is a rewarding and all too brief glimpse into the mind and faith of one of America's greatest jurists.

ROBERT F. DRINAN

THE FLIGHT OF IKAROS

By Kevin Andrews. Houghton Mifflin.
255p. \$3.75

If you have ever wondered how the children of Menelaus, Agamemnon or Achilles have met the invasion of a modern civilization claiming descent from the *polis* of Hellas, you will find

your answer in *The Flight of Ikaros*. In its pages, Greek peasants will tell you without hesitation how they viewed the last war and how they look on us. Their calm acceptance of civil war and the consequent strife of brother against brother may shock us a bit, but Mr. Andrews reminds us they "have been fighting civil wars in Greece since the beginning of history."

Kevin Andrews was born in Peking and educated in England and America. He received his A.B. in classics and literature at Harvard, in 1947, and took off on a traveling fellowship to study classical archaeology in Athens.

For the next four and a half years, Mr. Andrews roamed the turbulent Greek countryside and did his best to be accepted on equal terms by the ordinary people. He was unusually successful—so much so that Andoni, a goatherd turned woodcutter, asked him to be the godfather of his fifth child. While describing the baptism, he gives us an insight into the average Greek's religious outlook.

Kevin Andrews skillfully presents the people of Greece in a new light. As he begins with a heavy heart to leave the country he has grown to love, we cannot but share his desire to remain with this people, fierce yet friendly, ready to kill a brother for some obscure political motive or to protect a stranger-guest with their very lives.

It is no surprise that Mr. Andrews has returned to Greece. He has married and is intent on raising a family among these people he has come to understand and love.

KEVIN O'CONNELL

THIS IS MY GOD

By Herman Wouk. Doubleday. 356p. \$3.95

It was inevitable that Pulitzer prize novelist Herman Wouk, who placed so many words of religious conviction upon the lips of his fictional characters, from the Faithful Shepherd in *Aurora Dawn*, through Lt. Keith in *The Caine Mutiny* to Michael Eden in *Marjorie Morningstar*, would one day come to speak for himself on the same subject, namely, religion. This he has done in a most gratifying manner in his first book of non-fiction, his personal account of his Jewish faith.

Wouk confines his remarks to Judaism, into which he was born and has lived faithfully for the past 44 years. In the few instances where he is forced by necessity to draw a distinction between Judaism and Christianity, he humbly prefaches his comments on the latter by saying: "as I understand it," or "I am wholly unequipped to discuss either

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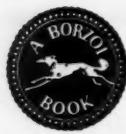
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Christianity or Islam." The chip-on-the-shoulder type of reader will therefore find very little in this book upon which to pounce in quest of an argument.

There are many beautiful sections where the author recounts his views on such subjects as a personal God, Sacred Scripture, prayer, repentance, marriage, the home, liturgy and symbolism. Wouk places much emphasis on the Jewish liturgy: "You can listen to a hundred lectures and read forty books on what Judaism is, and learn less than you can by carrying out in a single year the duties and pleasures of the festivals." An identical thought was expressed by Pope Pius XI in reference to the Church's liturgical year: "The feasts of the Church year are more suitable for instructing people in the faith and for bringing the fullness of interior joy to their souls than the solemn expositions of the Church's teaching office" (Encyclical for the Feast of the Kingship of Christ). The Jewish writer's description of the Sabbath observance in his home could well awaken the conscience of careless Christians.

Strangely enough, Wouk writes: "Though I have lived as an observant Jew, I have never been able to pretend to religious certainties." This utterly sincere admission may come as a let-down to his friends, while leaving him naked to his enemies. To all his Christian readers it appears as example of how this scholarly and fascinating exposition of modern Judaism falls far short of the conviction and the clarity of St. Paul, the Jew from Tarsus. Every reader of *This Is My God* owes it to himself to read Paul's Epistle to the Romans before putting this book aside.

VICTOR J. DONOVAN

DAUGHTER OF FRANCE: The Life of La Grande Mademoiselle

By V. Sackville-West. Doubleday. 336p. \$4.95

In this biography of Anne Marie Louise d'Orléans, Duchesse de Montpensier (1627-1693), Miss Sackville-West has written a work based on historical facts, but primarily an entertaining account of one of the most colorful periods of the Court of Louis XIV. La Grande Mademoiselle was the daughter of Gaston, younger brother of Louis XIII. Since her father was known as Monsieur, it was natural for her to be called Mademoiselle. She retained this title partly to distinguish her from her three half-sisters, daughters of Gaston's second marriage, and partly to single her out still more when, after her father's death, Louis XIV's brother became known as

Monsieur and his daughter as Mademoiselle. Thus "La Grande Mademoiselle" continued to designate the Duchesse until her death as a spinster at 66.

In spite of her unique position and royal blood, which had destined her to marry a reigning king, she had made no serious effort to marry until her middle forties when she decided upon the Comte de Lauzun. Louis XIV prohibited the match, and the bridegroom was imprisoned and exiled.

Little of Miss Sackville-West's story is new to those who know French history, but the personal manner in which the author depicts the heroine brings her to life in a most realistic fashion. It also betrays a peculiar British prejudice about the French. Few can equal the author's talent for biography and history and her zest for scandal and so-called French frivolity. There are more serious ways of studying history, but her book will appeal to many who would not otherwise concern themselves with the 17th century. They may thus be enlightened and most certainly will be entertained.

PIERRE COURTINES

SHARED GOVERNMENT IN EMPLOYMENT SECURITY

By Joseph M. Becker, S.J. Columbia U. 501p. \$6.50

Employment security and more specifically unemployment compensation are the most neglected field of American social security in legislation and in research. Fr. Becker's continuing interest in this important area is, therefore, doubly welcome. In the volume under review he has addressed himself to a careful study of one feature of employment security which is not only interesting in itself but has wide significance for all those concerned with the application of the subsidiarity principle which is a cornerstone in the structure of Catholic social thought.

Most States in establishing unemployment compensation laws set up advisory councils of representatives of management, labor and the public. The purpose of these councils was to advise State governments on the best ways to administer employment services and unemployment compensation, to make suggestions for improvements in State laws and to report on results. Fr. Becker gives a painstaking account of the operation of these councils in 15 States. He also covers the activities of the Federal Advisory Council.

In many States, for instance in New York, the councils were most active immediately after they were set up,

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FATHER WILLIAM G. MOST: "This beautiful book is really a pleasure to read, filled as it is with the same unction of the Holy Spirit that has made the True Devotion so well loved and so inspiring. No one can read this book without being powerfully moved to recite the Rosary better." Author of *Mary In Our Life*, P. J. Kennedy & Sons.

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though the employment services were superseded by manpower commissions and their advisory committees. The author is of the opinion that management ought to delegate strong and influential representatives to these advisory councils in order to make them as effective as they should be. He notes that frequently this has not been done.

Obviously if councils cannot agree on recommendations, their influence on legislation is bound to diminish. Fr. Becker singles out the case of the New York council, which was unable to come up with a unanimous opinion on experience-rating, the system according to which employers with little labor turnover and few lay-offs are entitled to a substantial reduction in contributions. Fr. Becker does not take sides on the issue of experience-rating and does not mention that some members of the New York council, in opposing this scheme, were actually backed up by all the experts in the field who have viewed the ever wider application of experience-rating with alarm.

Shared government in social security is one of the outstanding features of social insurance abroad. It would be most desirable if the type of study done by Fr. Becker here could be extended to the much longer and wider experience abroad with this type of home rule.

FRIEDRICH BAERWALD

BATTLE: The Story of the Bulge
By John Toland. Random House. 400p. \$5

Swift characterization, pungent dialog and vivid anecdote, all drawn from the drama of a great battle, add up to a good story. John Toland's hour-by-hour account of the German Ardennes offensive of December, 1944—called "The Battle of the Bulge" from the deep salient it drove into American lines—is indeed a good story. It could have been, and should have been, much more.

Mr. Toland, the blurb tells us, has had a successful career as a writer for the *Saturday Evening Post*, *True and Reader's Digest*. The technique developed in writing for these publications has given this story of the Bulge a sense of drama and immediacy. Unfortunately, the action-adventure technique dictates, as well, that the reader must not be required to ponder, or to feel that there is a problem that he, personally, must help to solve. Thus, Mr. Toland is content, for instance, merely to describe the actions of the Mechanized Cavalry Group that fell apart when it should have been delaying, reporting and forcing the enemy to deploy. He is content, also, merely to report the in-

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stances, disturbingly frequent, in which a tank platoon or artillery battery pulled out and left other Americans in the lurch.

The Battle of the Bulge was the product of a basic and continuing American failure to understand and to apply fundamental principles of military intelligence. Yet Mr. Toland passes off the intelligence aspects of the battle in a few paragraphs. To include a significant discussion of the subject would have meant slowing down the narrative

and that, of course, would have been intolerable.

All the failures, weaknesses and omissions are laid to rest with the claim that the American's "independence, cockiness and love of luxury," and the fact that he fought "not for political or ideological reasons," made him, in the end, "a deadly fighter." Yet it was lack of discipline, love of luxury and a lack of a sound ideological base that, only six years later, made thousands of Americans the playthings of Communist prison keepers in Korea.

A great battle, with all its meaning for a people and a civilization, should not be reduced to the status of a "good story." Such playing down beguiles and deceives, no matter how noble the author's original intention.

WILLIAM V. KENNEDY

LINCOLN FINDS A GENERAL: Vol. V Prelude to Chattanooga.

By Kenneth P. Williams. Macmillan. 395p.
\$7.50

This final volume of Dr. Williams's military history of the Civil War maintains the high standard of scholarship and readability set in the preceding four. The author covers events in the Mississippi Valley from the fall of Vicksburg to the end of 1863, then takes up the activities of General Rosecrans and the Army of the Cumberland that whole year.

The early chapters describe in exciting detail the capture of Port Hudson, Little Rock and Jackson, the Confederate failure to capture Helena and the gradual clearing of the valley by Federal cavalry and gunboats. There is an interesting account of the indecision and disagreement among the Union leaders as to the next step. Grant and Halleck urged a campaign against Mobile, Lincoln favored an invasion of Texas, but neither was undertaken. A chapter is devoted to the problems and difficulties of General Schofield in Missouri, where he had to contend with Confederate raids, a hostile population and two rival Union factions.

In chapter six, the author turns back to the beginning of 1863 and describes how Rosecrans settled down at Murfreesboro after the battle and began his slow preparations for the spring campaign in central and eastern Tennessee. This campaign, followed in exciting detail, ends with the battle of Chickamauga and here the story ends too, though two additional chapters were planned by the author, who died before they were completed. A summary of their proposed contents is given in the publisher's preface.

Our Reviewers

FRANCIS E. McMAHON, former president of the American Catholic Philosophical Association, is author of *A Catholic Looks at the World* (Vanguard, 1945).

J. D. GAUTHIER, S.J., is chairman of the Modern Language Department at Boston College.

STEPHEN P. RYAN, who teaches English at Xavier College, New Orleans, has long been a student of the drama, particularly of Dublin's Abbey Theatre.

REV. HUGH NOLAN teaches theology at Immaculata College, Immaculata, Pa.

ROBERT F. DRINAN, S.J., is dean of the Boston College Law School.

KEVIN O'CONNELL, S.J., is a student of the classics at the Jesuit Novitiate, Lenox, Mass.

VICTOR J. DONOVAN, C.P., stationed at the Passionist Monastery, Baltimore, writes from personal friendship with Mr. Wouk.

PIERRE COURTIEN is professor of Romance languages at Queen's College, N. Y.

FRIEDRICH BAERWALD is professor of economics at Fordham University.

WILLIAM V. KENNEDY, free-lance writer on military affairs, has seen 12 years' service in the Army, Air Force, Air Force Reserve and National Guard.

PAUL C. BARTHOLOMEW is professor of political science at Notre Dame University.

WILLIAM G. TYRELL, historian in the Division of Archives and History at the University of the State of New York, is preparing a textbook on the history of the State of New York for use in elementary grades.

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Throughout, the author is very critical of Rosecrans, emphasizing his mistakes, failures and shortcomings. His favorite here—after Grant—seems to be Hallock, whose activities are favorably stressed all through the narrative and in a 12-page appendix.

Though primarily a scholarly military treatise packed with technical information, the book is written in such dramatic style that anyone interested in the details of the tragic struggle between North and South will find it enjoyable and exciting reading. F. J. GALLAGHER

BROWN GIRL, BROWNSTONES
By Paule Marshall. Random House. 310p. \$3.95

Out of the welter and tangle of the racial conflicts depicted in any good novel dealing with the problem, one thing always emerges clear, simple and uncomplicated. And that one thing, however hackneyed the expression of it may be, is an avowal of the common human drives, needs and aspirations of all of us, no matter what our color.

Paule Marshall lifts this story of a particular family, very likely her own, out of the narrow confines of the stereotyped black-versus-white pattern and fleshes it out with the conflicts that are

not only peculiar to racial situations but which are simply human.

The Boyce family, Barbadians who have settled in Brooklyn, is not only struggling for existence in a white man's world, but for survival as a family. The tensions within the family, created by clashes of personality and temperament, are equally as gripping and shattering as the tensions created by racism. Victims of the conflict between the parents, Deighton and Silla, are the children, Ina and Selina.

Deighton is a speciously charming, good-for-nothing man who talks big and dreams big while his wife turns into a shrew carrying the load alone. He is the center of Selina's life and it is from him that she gets her romantic, poetic, almost visionary approach to life. She is young enough to hate her mother's almost psychopathic dog-eat-dog tactics, and too young to understand what has made Silla that way. Yet in spite of a sometimes cruel rejection by her mother, Selina has a strong core of tenderness and affection for her.

The conflict between the two, the contending sense of values, is symbolized by the author's trick of objectifying Silla. She is always referred to as "the mother," never "Selina's mother," never "her mother." Symbolic, too, are the sil-

ver bangles worn by Selina, as by all Barbadian children, and discarded by Selina with one independent thrust as she sets out on her own course.

Mrs. Marshall has a remarkable gift for evoking the memories and emotions of childhood, and the chapters dealing with Selina's teen-age development are by far the best in the book. One wonders if the affair with Clive contributes anything either to the book or to the maturing of Selina. FORTUNATA CALIRU

THE AMERICAN FEDERAL GOVERNMENT

By Max Beloff. Oxford. 213p. \$4.50

It is always an interesting experience to approach a subject—especially a subject with which one is reasonably familiar—from a different point of view. One of the most interesting of such experiences is to secure from an outsider his opinions or views concerning our own American institutions.

We get such an experience in Max Beloff's little book. The author, who is a professor of government and public administration in the University of Oxford, has written primarily for a non-American audience, and he has done a remarkably good job. He shows deep knowledge of American institutions and a real insight

Fall Publications

THE CHANGING HEART

By Chrysostom Dukker O.F.M. Translated by Bruce Malina O.F.M. The life of St. Francis is related to the central theme of "Penance"—the changing heart from "me-centeredness to Thee-centeredness."

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into their actual functioning. Some readers may disagree with the author's interpretations, but that simply adds a touch of spice.

Seven chapters begin with a survey-introduction, continue with considerations on the Constitution, the President, the Administration, the Congress, the parties and conclude with one on the Government and the citizen. The title suggests that there is no treatment here of the government of the individual States, as such, but no account of American government can omit some consideration of the States and their relations with the Federal Government, and that Beloff has included.

Throughout, the author injects enough of historical background to aid understanding. There is also an ever present touch of examples of comparative government to enable his readers to learn in terms of what they know. As might be expected, the treatment of separation of powers and the cabinet system in America and in England are particularly interesting in this connection.

This is a book peculiarly fitted for perusal by the beginner in the study of American government. The author assumes little knowledge of the American situation on the part of his readers, so the neophyte will find little to confuse him. At the same time, the "semi-pro" will find this an interesting experience.

PAUL C. BARTHOLOMEW

MOHAWK BARONET: Sir William Johnson of New York
By James Thomas Flexner. Harper. 400p.
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Friend of Indians, diplomat in countless Indian negotiations, trader, landowner and promoter, military leader, defender of New York interests against New England's expanding influence, builder of mansions and advocate of the amenities of civilization in the 18th-century wilderness of the Mohawk Valley—such was Sir William. He stands forth in this portrait as a man of these and many more dimensions. Drawing from the 12 volumes of Johnson papers, Flexner furnishes a comprehensive and impressive account of Johnson's stature in colonial affairs.

Johnson's part in the international rivalry and diplomatic maneuvering of the last two colonial conflicts between England and France comes into the sharpest focus. His skill in dealing with the Indian tribes was a decisive factor in the competition for the North American empire. No one else could match Johnson's ability, or his inclination, to

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make friends with Indians and influence their decisions. Numerous vivid scenes of Johnson at Indian gatherings fill the book, and his tribal name of Warraghiyagey—"he who does much business"—is completely appropriate.

Warraghiyagey's personal business consisted of acquiring extensive landholdings that reached far back into the wilderness from both sides of the Mohawk River. Johnson, the land promoter and speculator, appears in his landlord-tenant relationships as a throwback to the days of feudalism—a challenging concept to those who interpret the frontier as inevitably the cradle of democratic institutions.

Johnson's military exploits, particularly his contributions to British successes at Lake George and Fort Niagara, win Flexner's praises. The victories by Johnson and his Indian allies at those places won him the title of "the heaven-taught general." But it is also possible to read the inevitability of the British triumphs from the record of French bungling and inefficiency.

The author has used important new materials to reveal and document Johnson's impact on his contemporaries and his contribution to history. Yet Flexner adheres to dated, obscure local traditions about Johnson's romances and his half-breed offspring. In spite of these occasional intrusions of the sensational, *Mohawk Baronet* is a study of such significant proportions that it must be acknowledged as the definitive biography of an outstanding personality of colonial America. WILLIAM G. TYRRELL

FILMS

CAREER (*Paramount*), from the point of view of its author, James Lee, represents a new kind of screen success story. His slick movie, complete with expensive production and Grade A cast, is a version of his own play, which enjoyed only a modest success in an inexpensive off-Broadway production.

As far as plot goes, Lee's drama might be described as an iconoclastic story of theatrical success. It covers 14 lean years in the life of a would-be actor (Anthony Franciosa). During this period the aspiring Thespian gets virtually nowhere in his quest for theatrical recognition, despite a willingness to starve more or less cheerfully and to subordinate every other important consideration in life (his marriage, for example) to achieve his goal. He has,

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however, a burgeoning talent, sharpened in the school of hard knocks, for knifing others in the back as they have knifed him. Finally, when our hero has just about run out of hustle and hope, a chance encounter with his ex-wife (Joan Blackman) heartens him to make one more try in the lead of an off-Broadway play produced by an old friend and enemy (Dean Martin). The play is an instantaneous hit and is transferred to Broadway. As the axiom of the theatre goes, all you need is one good break. His career is assured.

Evidently, the story is intended to be a realistic reaction against the sentimental school of overnight-success stories. The difficulty is that it says nothing about the dedication and ruthlessness of the aspiring creative artist that has not already been said often and better. The picture is as much of a cliché as the genre it reacts against. Its capacity to surprise and shock is not nearly so great as the author expected it to be; the film seems about 50 per cent deficient in substance.

However, *Career* has its moments. Lee knows how to create characters who remain human beings, not monsters, even when they are behaving most outrageously. Also, his theatrical atmosphere remains generally authentic even when the film seems glossy and over-produced. Moreover, the performances are effective. Besides members already accounted for, the cast includes Shirley MacLaine in a characteristic role of a disorderly dipsomaniac who, uncharacteristically, reforms. Carolyn Jones, who has been all kinds of psychotics during her screen career, plays a comparatively nice and normal theatrical agent, and plays her most winningly. [L of D: A-III]

THEY CAME TO CORDURA (*Columbia*). Just as I am prepared to believe almost any paradox about a theatrical career, I can also believe almost any paradox about courage and cowardice in battle. Even so, I do not believe and cannot react to *They Came to Cordura*. The reason is that scenarist-director Robert Rossen, working from a novel by Glen Don Swarthout, seems determined to prove entirely too much about courage and cowardice.

An Army major (Gary Cooper) has been guilty of cowardice during Pershing's punitive expedition against the Mexican bandit Pancho Villa. As an ironic punishment, the major has been appointed awards officer for the rest of the campaign. The major is charged with escorting back to base headquarters a weirdly raffish quintet of candidates

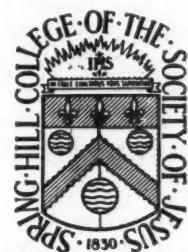
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Mu	Music	SF	Sister Formation
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for the Congressional Medal of Honor (Van Heflin, Tab Hunter, Richard Conte, Dick York, Michael Callan). The journey, complicated by the presence of a disturbing woman prisoner (Rita Hayworth), proves to be more grueling and dangerous than a mere battle. The point is hammered home time and time again that the major is a hero of almost saintly proportions, and his detail of certified "heroes" is a bunch of cowards.

Once baldly stated, a thesis immediately invites argument, or, to paraphrase Willa Cather, "the only thing you create is what you do not say." The film leaves nothing unsaid. As a result it seems sterile and lifeless, though much of it is skillfully staged, especially the sequence depicting the last cavalry charge in American military history. [L of D: A-III] MOIRA WALSH

THE WORD

O God, our refuge and our strength, Thou who art the source of all devotion, give ear to the devout prayers of Thy Church, and grant that what we ask in faith we may obtain in fact (Prayer of the Mass for the 22nd Sunday after Pentecost).

The opening words of this Mass-collect will immediately recall to Catholic minds the prayer that is said after Low Mass, the petition that occurs between the beloved "Hail Holy Queen" and the recourse to splendid Michael the archangel. Everyone except those hefty but delicate characters who cannot bear to remain in church that long hears regularly that God is *our refuge and our strength*.

Understand, we touch here upon an aspect of religion whose respectability has been seriously and, according to some, scientifically questioned. The suggestion has been made that all religion had its origin in fear. If the sun should not warm the earth, the crops would fail; the sun must be worshiped. If the moon did not seem to wax and wane on schedule, there would be more lunacy than usual; let Silence be honored and appeased. The sea is dangerous; pour a libation into it. Given advances in astronomy and oceanography, Christianity could not very well carry on with Apollo and Poseidon. Still, there has to be something or someone to whom we can turn in our unfailing distress, to whom we can wail in the frightening dark. *O, God, our refuge and our strength* . . .

It is sometimes as difficult to placate the stern rationalist, the unbending secularist, as it used to be to soothe old Zeus and dissuade him from indiscriminate tossing about of his thunderbolts. If we talk about religious morality, then religion is all obligation, all legalism, all an endless hodgepodge of do, don't, don't do. If we say something about the consolations of religion, then religion is the "opium of the people"; apprehensive adults are relaxed by religion exactly as fretful babies are quieted by whatever it is babies are quieted with. Perhaps if we began to suggest that modern religion, in the style of the ancient cults of Bacchus and Aphrodite, ought to show people how to have a high old time, then the agnostics might be happy. We doubt it, though. Skeptics—at least learned ones—commonly take a dim view of everything. You name it, and they are against it.

Of course, almighty God is *our refuge and our strength*—not because we like to think so, but because, in every sense of the powerful phrase, *He is*.

If God exists, the next question must be: What kind of God is He? If, as the Judeo-Christian tradition has always insisted, God is good in the sense of being benevolent and provident—that is, if He is both infinitely capable of taking care of men, His creatures, and infinitely sincere and loving in His abiding will to do it—then He is in simple truth *our refuge and our strength*.

We who believe in God decline to be embarrassed by the barren brassiness of irreligion. When, as so often happens, the prodding and pinking and piercing of daily experience become unbearable, we unashamedly take *refuge*, in our loving God who is Father, Son and Holy Spirit, who is at hand, even in our hearts, who is concerned and attentive and understanding. When we are weary beyond all telling and feel sure that the last poor residue of spiritual and physical energy has been drained out of us, that we cannot lift a foot again to take another single step toward our necessary goal, then the omnipotent God, the majestic Father, the unconquered and unconquerable Son, the mighty Holy Spirit, becomes *our strength*. We will indeed cry out in our sore distress, but neither in protest nor despair. We will only say: *O God, our refuge and our strength* . . .

What happens then? Let us reassure our troubled rationalist and uneasy skeptic. What happens is exactly what you might expect when a Christian man cries out to the Triune God. *What we ask in faith we do most certainly obtain in fact*. VINCENT P. McCORRY, S.J.

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